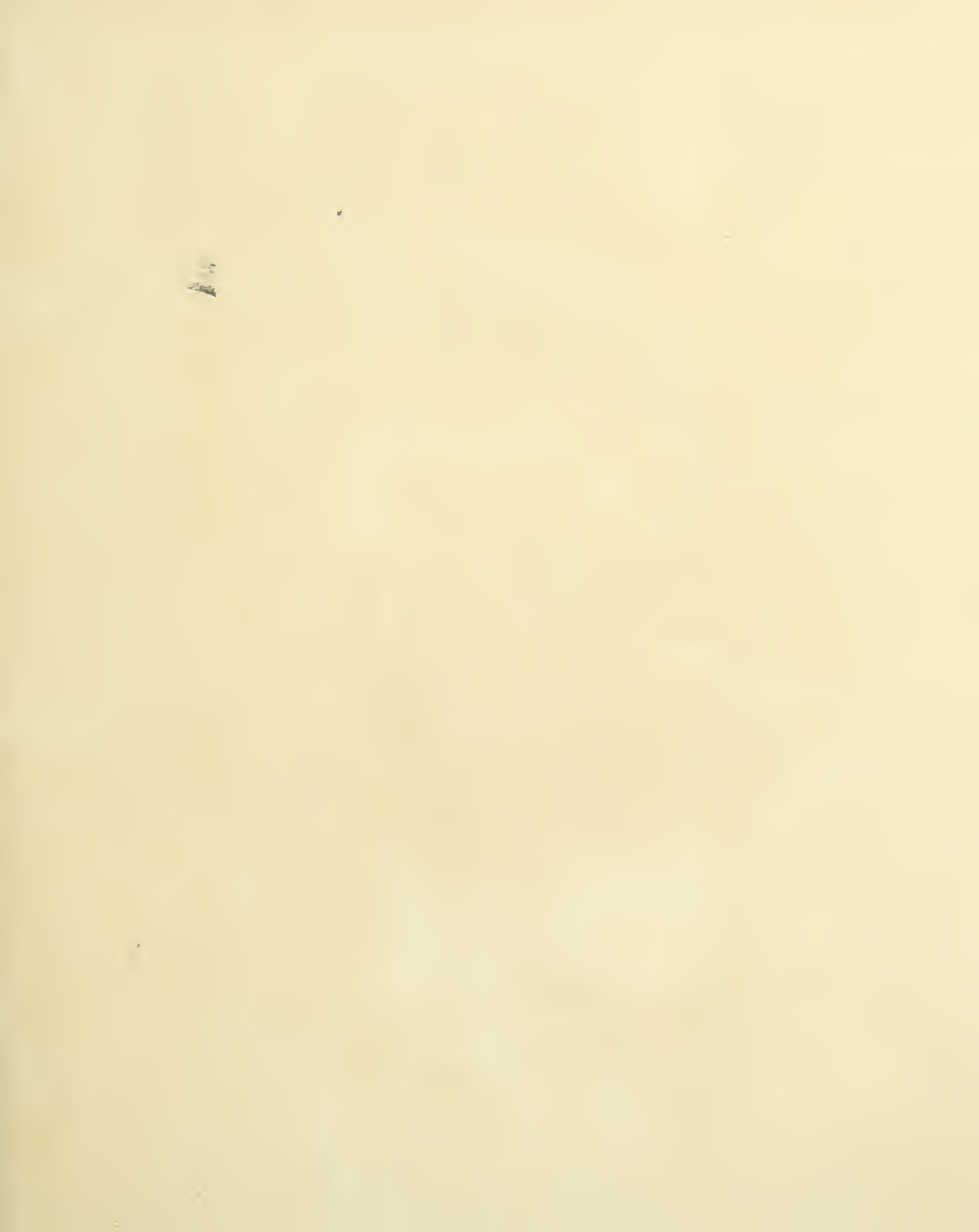


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THE FIRST PART OF A NEW VOLUME

SAINT GEORGE

A NATIONAL REVIEW DEALING WITH LITERATURE, ART, EDUCATION,
AND SOCIAL QUESTIONS IN A BROAD AND PROGRESSIVE SPIRIT.

NO. 49, VOL. XIII.

JANUARY, 1910.

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SHIP BETWEEN SCHOOL AND HOME By DR. MUMFORD

BOTTICELLI - - - - - By A. J. CLARK

THE POETRY OF ROBERT BRIDGES - By A. S. WARMAN

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THE COLOUR OF PARIS

By MM. LES ACADÉMICIENS GONCOURT

Under the general Editorship of M. LUCIEN DESCAVES, Secrétaire de l'Académie Goncourt

Translated by M. D. FROST.

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SAINT GEORGE

No. 49. Vol. XIII.

January, 1910.

CROSS-FERTILIZATION IN SCHOOLS

By J. L. PATON

IT is with schools as with orchids: constant inbreeding tends to degeneracy. However opulent or favoured the school, it is at its own peril that it attempts to live to itself. If we enquire whence spring the poverty and inadequacy, the negligences and ignorances of our English schools, it is here we may trace the source, and this at both ends of the scale. On the one hand, we have our boasted public schools. They are shut off from all contact with any but the moneyed classes; their scholarship system, which was designed to counteract this danger, has served in practice merely to emphasize it. They are shut off from all contact with foreign schools—even the foreign teacher is now tabooed. They are shut off, too, from contact with schools of other grade even in their own country. They are fed from preparatory schools, which are specialized to meet their needs; they have a separate conference of their own; they have no sort of correlation and own no sort of allegiance except to the two older Universities. Into the public-school boy one fixed idea is instilled from the first: that his school is far and away the best school in England. It is part of his school patriotism to maintain this against all-comers as the fundamental principle of all educational discussion. And this belief is so strongly im-

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planted in his central sensorium that it never strikes him as being worth while even to get to know any other school than his own. The citizenship of Eton, of Harrow, or Rugby is so persistent that it is only by a special providence or special effort that any other citizenship of later life, whether it be of London or Liverpool or Manchester, establishes its hold upon him as a matter of real obligation.

The same inbreeding is largely seen in the staffing. The public schools are staffed by public-school boys. The successful scholar goes to Oxford or Cambridge. There he is to some extent thrown perforce into touch with other modes of thought and the currents of a wider life. But even at the University he carefully protects himself as much as possible, by choice of college, from any contamination with the products of plebeian education. On going up, he finds himself at once in a circle of congenial friends, all hailing from "the one and only school"—a circle perhaps a hundred strong, which maintains unimpaired at college the cult of the school citizenship, and makes it unnecessary to supplement friendship to any serious extent from outside the charmed ring. If he elects for teaching, then, supposing he gets his First or his Blue, preferably the latter, he has a very good chance of getting back to his old school and on the staff lives its intense life over again. Even his holidays are organized for him by Dr. Lunn in association with other public-school masters, and, instead of going to Toynbee Hall or an East End settlement to broaden his mind, he goes to Switzerland to elongate his conversation, and that along with other men of his own superior social standing and limited educational sphere. In fact, he never gets away from his Alma Mater's apron-strings. The Alma Mater who receives him at twelve fosters him in her bosom all his life (except for the short break at the University), and at last commends him, after his threescore years and ten, to the bosom of that other Alma Mater who receives us all at last.

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So much of this is right in feeling that one hesitates to criticize : it is right that a boy should believe in his school as the crack school, right that he should cling to his friends, right that he should consider it an honour above all other honours to be on the staff of the one school in England which stands in his eyes above all others and is enthroned above all others in his heart. He cannot be blamed if, having tasted old wine, he does not straightway prefer new. It was the thing in my day—it was, it is, and therefore it shall be. And yet it is beyond question to this source that we must trace that unreceptivity, that self-complacent stagnation of our public schools, that perfect contentedness to remain for ever what they are now, against which the criticism of the nation directs itself—sometimes according to knowledge and sometimes not according to knowledge, but always alike in vain. It is not possible to blame any individual—the fault inheres in the system and not in the persons who are the natural and almost inevitable product of the system. But, blame or no blame, the point is that the price has to be paid for this autocentric, isolative tendency of our best schools. English education, as a whole, has suffered because of this intense enthusiasm on the part of our “governing classes” for Eton, Harrow, Rugby, or schools of that rank, an enthusiasm which has been accompanied by an almost complete indifference as to what becomes of the rest of the English people who cannot afford to educate their sons at the cost of £150 to £200 a year apiece. And the schools themselves suffer from lack of what Matthew Arnold would have called “criticism” : they are not inspected, and therefore they have no touch with the life of the State ; they are sufficiently rich in endowments and well established in repute to be independent of parental opinion (which, in many cases, is chiefly concentrated on the games, and, in any case, could not be effectively expressed owing to the wide dispersion and incohesiveness of the connection) ; they have strong conservative traditions which make

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them cling to what is old for the sake of its oldness, and view all newer subjects and newer methods with dislike because of their newness—in a word ; they are out of touch with each other, they are out of touch with the general trend of European education, thought and practice ; they are out of touch with the community that they serve because they are withal out of touch with “necessity,” which, as the Greek poet tells us, is the great power behind the throne of Zeus himself.

So much for the upper end of our school system. The public schools, like Moab, have settled on their lees.

Turn to the lower end and one finds in the elementary school system the same evil of inbreeding at work, tending to produce in the elementary teacher a certain rigidity, intolerance of criticism—“grooviness.” But how can one blame him ? How can he know his own system and estimate his own work until he has detached himself from it, viewed it from outside, got another standpoint from which to judge ? This is just what he has never been able to do. How could he under the system which has hitherto prevailed ? He was trained up in the elementary school ; at the age of eleven to twelve, being promising, he was selected for a pupil-teacher ; he acted as pupil-teacher in the elementary school ; he passed his examinations while still at work in elementary schools ; he passed into a pupil-teacher college or, if fortunate, into a training college where the atmosphere was still the elementary school ; his comrades were from the public elementary schools ; they were all looking forward to the public elementary school, and their little life was bounded by that span. He never got outside the cave and the idols of the cave ; never had a chance to free himself from the “tanks and buckets of knowledge” which we call text-books—never had a chance to come out under the illimitable dome and wash his hands in the infinite sea.

Now, you will say, fortunately this is past. One of the greatest things that has been done for English education was

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the issue of new regulations, which established bursaries in secondary schools for intending pupil-teachers. True, but one of the weakest and foolishhest concessions the Board has made was to defeat their own end by allowing the pupil-teacher bursaries to be held at higher elementary schools.

What we want is for the public elementary-school boy to pass on to a school which shall teach him something of what it means to be a member of a society in which the efficiency and good name of the whole are felt to depend upon the efficiency and honourable conduct of each constituent member, which works in an atmosphere of comradeship and trains character by that best of all training, the responsibilities of leadership—in which each of the several organs draws strength and vigour from the healthy functioning of the rest, and all are contributing to the well-being of an organic whole—a society, in fact, in which the education of the complete man becomes possible and real.

Dare I say a word also about the Universities? Is there danger of inbreeding here? Have they too, in Bacon's phrase, become "cannibals of themselves"?

Well, one great contrast between English Universities and German is this: in England, it is the rarest thing in the world for one man to pass from one University to another, and there seems to be a sinister suspicion attaching to it if he does; but in Germany it is the rule, not the exception. The great dread of the German student is *Einseitigkeit*; the great dread of the English student would seem to be *Vielseitigkeit*. Again, one hesitates to criticize. There is so much that is good and sound about the collegiate system; it has, in fact, just what the German University lacks, and lacking tries to reproduce with its fighting corps and its other boozing fraternities.

But, again, we pay the price for it, and it is a heavy price. It is not only heavy, but it is avoidable. Consider, for instance, what a vast influence it has had upon the intellectual life of

SAINT GEORGE

Oxford, throwing open the Fellowship competitions. Consider how the best things of Balliol have flowed freely in the irrigation channels thus opened out to her, and how Balliol herself has become greater because she has not lived to herself; but, like Sir Galahad, gave her life in order to find it. What a pity that Oxford did not carry the same principle further. She might, for instance, have saved her school of ancient Philology, which has become virtually extinct, for lack of just what Cambridge could have given.

What I should say about my own University is perhaps better suggested than made explicit. But, believe me, there are schools of study at Cambridge which would lose their tendency to grittiness and petrification, if there were an infusion of generous blood from the Isis. And the University will never realize the fullness of its power until the dividing walls between colleges are—I will not say broken down—but, at any rate, so much lowered that, by the help of God, a man might leap over them.

But this is not what I came here to say, and I do not intend to develop the point. I am here to talk about schools, and I want now to treat specifically the different methods by which cross-fertilization can operate. Our educational revival, of which signs are evident, owes its origin not to the great English schools, not to the Universities, but partly to necessity, in the shape of foreign competition, and also in no small degree to the interest which English teachers and thinkers have discovered in the school systems of other countries. It looks as if English education was destined to owe as much to Germany as English music. The prime factor in this educational revival is that branch of the Education Department—that intelligence department, which was set up by the farsightedness of Mr. Acland. He put Professor Sadler on the hill-top, and told him to keep a keen look out for whatever good piece of work he could see anywhere being done in the educational

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field. As Director of Special Inquiries and Reports, Prof. Sadler has not only sent out a considerable number of Englishmen with the special object of studying foreign systems, but has given us thereby that best and most effective kind of tacit self-criticism which comes from putting the practice of foreign nations side by side with our own practice—a criticism which, being based on actual examples and results, comes home to a practical nation like the English far more effectively than a criticism based on any speculative theoretical arguments. The good of these special reports does not end with the reading. Many masters find their way during the holidays to the schools of the Continent, to watch the methods of the foreigner in practice, and learn that language of the class-room which is so necessary for the new method of teaching modern languages. I have sat myself in a class-room at the *Musterschule* in Frankfurt, where there were six other strangers as well as myself. And nothing, as a rule, can exceed the openness and friendliness of the Germans in giving one all possible facilities for studying their methods, text-books, and system. They may believe in a closed door to their markets, but they believe in an open door to their schools. Even at a time when anti-English feeling was strongest, English teachers were visiting the schools and attending the various holiday courses without the slightest hindrance or unpleasantness.

Out of this has arisen the system of interchange of teachers with France and Germany, an experiment which is not yet as widely known as it should be, and consequently has not yet shaped itself out to its full development, but is already full of promise for the future. The benefit to the school is obvious. Our modern language teaching is practically in the hands of Englishmen. However well equipped, it is most helpful to them to have ready at hand one who can give them a decisive opinion on those subtler questions of idiom and usage of which a foreigner can never be quite sure. It is of great advantage to

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have opportunities of almost daily conversation with a well-educated Frenchman or German. The boys at the head of the school share to the full in both these same advantages, but even to the rank and file it means something to learn by companionship that foreigners are not necessarily "beastly." Over and above this there are more measurable results which accrue from what De Quincey called "congenial inoculation." France can give us something of her incomparable clearness of thought, her grace, incisiveness, and lucidity of expression. Germany, on her part, brings with her into our English educational thought a robust atmosphere which comes from precision of aim, thoroughness of work and organization, careful application of psychological science to the correlation of studies and methods of teaching.

Nor is the bargain one-sided : we, too, have something to give, as our Continental friends would be the first to admit—free and natural intercourse between masters and boys, the pastoral conception of the schoolmaster's work, the spirit and methods of corporate life, and the unconscious moral training of social life—above all, the idea of education as a thing affecting not only compartments, but the human being as a whole—not mind alone, but body and spirit as well.

Great as these things are, the greatest of all is charity. So far as we can see, it is only in these quiet, undemonstrative ways that one can counteract effectively the poison of international prejudice which threatens to-day the peace of Europe. "I don't want to know him," said Sidney Smith to a friend who offered him a personal introduction to one of his pet aversions ; "I don't want to know him. If I knew him I could not dislike him. I never could hate any one I knew." To get to know each other is the only preparation for international brotherhood and peace.

Whether this system of interchanging teachers could be extended to the colonies is a question which is already being mooted. There are special difficulties in the way ; but they are

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not insuperable. This would be, indeed, a "congenial inoculation," and it would mean more than many Empire Leagues and Empire lantern lectures for the fostering of intelligent Imperial patriotism in our schools ; for no one can deny that the recent development of Imperial feeling and the sense of Imperial solidarity is not of native growth : it is really the response on the part of the mother country to the spontaneous loyalty of her colonies.

Again, this principle of variety combined with freedom for variation, must be carried out within the school itself, if it is to be a thriving organism. It seems to me to be endangered by that somewhat doctrinaire policy of "Differentiation of Type," which is advocated by the Education Section of the British Association. Says one of their representative writers, speaking of a comprehensive system of schools, each of which should have a special part to play in the work of training our future citizens : "Thus, one school might find its special function in training boys for the professions ; another might do equally good service by giving its scholars the best possible preparation for the lower walks of business life ; a third might supply the general needs of a small country town and the surrounding districts ; and so on in other cases. The methods of each school would be determined, not only by the type of future calling for which the majority of its scholars were intended, but also by their intellectual and social antecedents and home environment." This idea of differentiation looks beautifully statesmanlike on paper, but if carried out in practice, would be fatal to the higher and broader idea of education. What a boy wants at school is not to meet other boys of the same intellectual and social antecedents and home environment as himself—he wants to be thrown among boys of quite different intellectual and social antecedents and other home environments. Education is not putting a boy in a groove and keeping him in it : it is getting him out of his groove and letting him see something of the largeness and infinite variety of life. What

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a fate, for instance, for a lad to be consigned to this school of junior bagmen, grimly foreshadowed by the writer I have quoted, in the school which prepares for the lower walks of business life! Can anything be imagined more deadening than such a school and the vista of life which it opens up? How could a lad of any generous mettle realize his highest self in such a groove as that? How could any lad develop views of life that are sane and just and true in such a *milieu* where the be-all and end-all was the bank clerk or commercial traveller? Such a conception of the future development of our educational system is, in the worst sense of the word, pedantic, because it shapes the whole thing from the point of view of the organizer and administrator, while it leaves out of account what boys learn from each other; and what boys learn from each other is a far more important element of their education than what they learn from their masters.

It is for this reason that the English system of having the two sides, classical and modern, in the same school is far preferable to the Continental system of separate schools. I know that we have not adopted the system from any thought-out judgment as to its superior educational advantage. We have arrived at it in our usual English way—because it happened so. But, all the same, it is one of our best educational assets. Consider what talk there is among boys in all the common intercourse of school over their respective modes of life—over meals, on the way home, in the prefects' common room, and in the debating society. It is something like that lively camp of *Agricola*, described by Tacitus, where the bluejackets mingled with the legionaries and swapped yarns as they shared their rations. The classical boy learns, (though probably in hearing of the enemy he would acknowledge nothing of the kind,) that in the moderns, too, there is classic thought, strong poetic feeling, and a striving for perfection of form, and together with these a sense of the infinite which the classics lack. He learns

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—indirectly, it is true, but none the less effectively—something about the attitude of the scientific mind towards the universe ; that science is not all popular lectures with captivating experiments, and not all “fairy tales,” as his Tennyson would have him believe, but science, too, entails strenuous thinking, and in that strenuous thinking lies the great spring and hope of material progress for the race.

The modern side boy, on his part, also learns much. He gathers some notion of the long results of time ; he gets some touch with the idealism of Plato ; and, if he does not himself enter into the storehouse of the world’s best thought, he learns, at any rate, to know of its existence ; to realize that it does not consist of mere musty useless shibboleths, but is full of actuality and the issues of life ; and he sees how it enriches the life of his classical schoolfellows, moulds their taste, and dominates their thinking. This is an educational result which is worth aiming at and worth retaining. Its influence is in both directions a liberating influence ; it brings even into the school something of the microcosm of the Universities ; it knocks windows into the mind in all directions, and conduces to growth and expansion of mind.

The same kind of widening, liberalizing effect is got from the intermixture of different social classes. The greatest disservice we could do to the future professional classes of this country would be to train them up in special schools without any contact with the trade, the great commercial and industrial interests of the country, just as the worst thing for the commercial education of this country would be to set up a special commercial public school, as was advocated by a distinguished head master in the Cambridge Senate House. The only result of such class separation would be that professional men would grow up with the idea that the trade which makes this country great is something vulgar, banal, and unclean, and the business men would be imbued with the idea that pro-

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professional life was inextricably associated with social snobbery and Pharisaism.

One other danger lies ahead. In our zeal for the organization of education there is no small risk of our crushing out of existence the private school. This would be a serious mistake. It was from a private school that Dr. Arnold learned some of his best ideas; it is private schools which to-day are doing some of the most progressive work, and from the point of view of national education we cannot afford to lose an agency which is so free to adjust itself to social needs and to test the fitness for practical purposes of the educational "spring novelties," which are so much with us. In this matter we have laid out before our eyes with exceptional clearness in Mr. J. S. Thornton's reports the experience of the four northern countries of Norway, Sweden, Denmark and Finland—a more excellent way we should do well to follow.

Says Mr. Thornton :

"It can come much closer to the home than the communal school; it has a greater expansive force, and can penetrate to nooks and corners of the land to which neither State school nor municipal school can hope to come; and through its greater freedom (which is, after all, only a relative freedom) it possesses the lion's share of new plans, ideas, and methods which, after due trial, pass into general currency. It is neither public nor private, but a strong blend of both. It is public because it passes a public test and conducts its pupils by graded steps to the common goal to which the State schools are proceeding. It is private because it belongs to a private individual, who has the appointment of his own staff, and can make of his school an ordered, effective unity; and is, in the thousand and one details of school life, tied down much less than usual to a prescribed routine.

"State schools, municipal schools, private schools—they all have striking faults and characteristic merits: faults that can be

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neutralized or minimized, merits that can be shared or transferred only by the fullest and most constant co-operation—a co-operation which may be found realized in no ordinary degree in the north of Europe.” “Variety set in a framework of national organization,” says Prof. Sadler, “seems to me the right ideal, and a practicable idea. The State should aim at encouraging educational freedom, not at any restriction of it. It should recognize, and, when needful, aid every kind of efficient and needed school.”

What shall we say about religion? When we take the children of this or that religious denomination, pen them up together apart from all others, and practically bring them up as though people of different religious belief were to be as carefully avoided and religiously segregated as though they had the smallpox infection—what are we doing in effect but breeding bigotry and intolerance as fast as we can? After all, we have to live together afterwards with folk whose religious persuasions differ widely from our own; we have to act together in all sorts of different relationships in life; we ought to begin at school to learn how to do it. As the German proverb puts it, “The tongue often gets bitten by the teeth, but they have to live together all the same.” If, at the present moment in England, the tongue is demanding that all the teeth should be extracted, and the teeth are endeavouring to bite out the tongue by the roots and spue it forth—we are just reaping the seed that we have sown in our sectarian schools of the past. Professor Rein, in his argument against the *Simultanschule*, urges the unity of school spirit, but this unity of school spirit is dearly bought if, in after years, it makes impossible the higher unity of the nation. Religion should be a great binding force. It should link men together, not divide. “He that gathereth not with me, scattereth abroad,” and it is a grievous pity that a child’s first idea of religion should be, “Religion is something which places a gulf between myself

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and my neighbour." There is too much of that in our life already. School should counteract it, not foster it.

I might go further and discuss the question of combining different nationalities in the same school—Sir Edward Cornwall's scheme of exchanging so many London children for an equal number of children from Paris, and Mr. Choate's idea of exchanging pupils between English and American schools. But for this the time has not yet come. The Rhodes scholars are a first experiment in this direction. An American society does something similar for women students. All I can say is that the day school in Central London, as I know it, is already in itself almost a cosmopolitan institution, for it is the fate of every great commercial centre to become rapidly denationalized. My experience in such a school makes me conscious of its dangers, "*Cum adventiciis moribus adventicii quoque mores importantur*"; but it makes me conscious also of its advantages. Jewish boys supply excellent illustrations for Old Testament lessons and scripture. A boy of German extraction gives an admirable lead in pronunciation, and geography lessons are enlivened by the presence of boys who have first-hand knowledge either of the country under treatment or its products; and not infrequently the boy from America or the colonies, or the lad of foreign birth with his extra dash of liveliness, reacts with salutary effect upon the somewhat stolid and phlegmatic roast-beef-and-plum-pudding John Bull type of boy.

To carry the thing out fully, I suppose, I ought to treat of the reaction of sex upon sex; but this would raise the vexed question of co-education. Perhaps I have stirred enough vexed questions. In any case, that is one which you should hear discussed by those who know it from inside.

I come now to cross-fertilization, not as between individual and individual in school itself, but as between different schools. All English schools suffer isolation the one from the other.

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Excellence here and there is attained by this or that school, or more frequently by this or that department in a school ; but our successes have been just like islands emerging in a lonely waste of waters—quite insufficient to atone for the low level of average performance. The question above all questions for us is how to level up the average—how, by general elevation, to create a firm, solid, and continuous mainland of efficiency in place of the few isolated peaks of excellence.

Here there are two agencies at work to which we may look with hope—(a) Associations of teachers. It was the genial spirit of Thring which first felt the need of breaking down the barriers and escaping from the narrowness and the cave idols of the isolated school, or, at any rate, Thring was the first to act. He founded the Head Masters' Conference, and all sorts of other organizations have followed with the usual English variety, duplicating, and overlapping.

The good of these gatherings lies not only and not mainly in the discussions and resolutions of the formal assembly. These are often arid enough. The good lies in the private talks among the members. They give us a chance of getting to know our colleagues, of talking over our common difficulties, and in these informal ways our vague notions become cleared and vitalized.

(b) His Majesty's Inspector. He, rightly conceived, is the fertilizing bee who flits from flower to flower, culls the pollen-dust from one school and transfers it to the receptive stigma of another : who stores up the honey in the common hive of the administrative office. When the Inspector realizes his cross-fertilizing function, the exceptional success gained by one method or one teacher soon becomes a gain for all ; the knowledge of admirable work done in some exceptional school passes to the authority as a brain, and from the authority passes out again into all the schools which it controls.

Not monotonous, bureaucratic uniformity. By no means

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that. That would be one stage worse than what we have had in the past. It is bad for any nation ; for the English it would be the second death. Our national unity rests on admitted diversity. Saxons and Normans and Danes are we—thoroughbred mongrels, in fact. And education, if it is a living thing, must reflect the essential qualities of our national life. Therefore, as our national life owes its richness of initiative to permitted variety of conviction and of view, and freedom for working out our views in practice, there ought to be a corresponding variety among schools, a variety expressive of those historic traditions which persist among us. What I plead for is (1) freedom of experiment, (2) recognition of successful initiative, (3) rapid diffusion of successful results (the third is the most difficult to secure ; for this I see no agency in the field except His Majesty's Inspectors and the educational press). In short, while our nation needs this variety of fruitful and stimulating juxtaposition, it needs also co-operation and willingness on the part of each to learn from and co-operate with others—a unity in multiplicity ; we should be, as the poet puts it, “distinct as the waves, one as the sea.” It is the unity which Englishmen find so hard, for no nation is so heterogeneous and so individualistic as our own.

It is only in this way that individuality, the salt of life, gets its proper chance of development. It was only by knowing ever so many other people that Socrates got to know himself, not by shutting himself up in solitude. I can conceive of nothing so fatal to full and free development of personality as for a man to move in a society seeing spectres of himself in everlasting multiplication moving endlessly around him. “It is not good for us,” says Sir Thomas More, “to live entirely with congenial spirits. The vigorous tempers the inert, the passionate is evened with the cool-tempered, the prosaic balances the visionary.”

At present, out of touch with each other, we are working in

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the dark, many of us. Here and there some one hits upon a good thing; admirable work is done in this or that isolated school; perhaps one or two others by chance get to hear of it. But it ought not to be so narrowed in, nor ought it to be left to chance, still less ought it to be any man's special nostrum which he works for his own private profit. If teaching is a profession and not a trade, then, as in medicine so in teaching, one teacher's discovery should be at once placed at the disposal of all teachers. We should know the best methods, the best apparatus, the best buildings, the best results of experiments, the best syllabus and curricula, know and have ready access to the best men and women. Any sound bit of work should have free course and be glorified. Even in the fads and nostrums there is a soul of goodness, if we are able observingly to distil it out. With free cross-fertilization none of these would become a trade secret, each would yield up what it had in it of good for the benefit of all, and would at once fall into its right place in the system.

The politics of education have naturally absorbed much interest of late. But now the point is to get as much value as we can out of the machine; the case for education reverts from Parliament to the school. Like a piece of machinery entrusted to them for repair, the politicians now hand it back guaranteed in sound working condition to the teaching authorities—the engineers of the profession to whom it properly belongs. In order that we may now get the most out of our machine, in order that we may make the most of ourselves as teachers, the one thing that we want is the means of fulfilling readily, and without undue self-assertion, that desire which is now abroad everywhere and was never so much felt as to-day—the desire to learn from each other.

SAINTE-BEUVE

BY A. H. HOPE

THE greatest of modern critics, Charles Augustin Sainte-Beuve, was born at Boulogne-sur-Mer on December 23rd, 1804. He was the posthumous son of a native of Picardy, a man of literary tastes, who had been controller of town-dues at Boulogne. His maternal grandmother was an Englishwoman. His family was poor, but contrived to send the boy to Paris, where he studied at the Collège Charlemagne and afterwards at the Collège Bourbon. In 1823 he began the study of medicine, but soon afterwards quitted science for letters, under the influence of his old teacher, M. Dubois, the founder of the *Globe*. To this review he contributed articles, historical and literary; among them two on Victor Hugo's *Odes and Ballads*, which led to a friendship with the poet. In 1829 he published a volume entitled the *Vie, Poésies et Pensées de Joseph Delorme*, following it up with the *Consolations* (1831) and the *Pensées d'Août* (1837). Between the last, in 1834, came his only novel, *Volupté*. But already criticism was pushing poetry into the background. To the *Revue des Deux Mondes* he contributed *Portraits Littéraires* and *Portraits Contemporains*, taking his subjects mostly from the literature of his own country, but producing also, among others, studies on Homer, Apollonius Rhodius and Leopardi. These earlier contributions are marked by a more or less militant romanticism, but gradually he detached himself from this position and approached nearer the classical tradition, attempting, however, to bridge over the somewhat artificial gulf between the two. In 1837 he delivered a public course of lectures at Lausanne, which resulted, after the elaboration

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of twenty years, in the *Port Royal*, admittedly the greatest piece of criticism of the century in its absolute mastery of subject matter, the finality and sureness of its method, and the delicacy of its psychological analysis. A similar course at Liège, in 1848, gave the world the two volumes on *Chateaubriand et son Groupe Littéraire*. After the *coup d'état* he was appointed to the chair of Latin poetry at the Collège de France, but his sympathy with the Empire aroused the hostility of the students, and their interruptions put an end to his lectures. From 1858 to 1861, however, he lectured on French literature with brilliant success at the Ecole Normale, and, too late to give him rest, was at length in 1865 made Senator, with an income of £1600 a year. Since 1849 he had chiefly maintained himself by contributing, first to the *Constitutionnel* and afterwards to the *Moniteur*, literary criticisms which appeared every Monday, and were known to the world as the famous *Causeries de Lundi*, or, later, *Nouveaux Lundis*, and make up twenty-eight volumes, each containing more than twenty articles, every one the result of a week's unrelenting labour, and almost every one a masterpiece. He died on October 13th, 1869, worn out by a life of unremitting devotion to letters. The material reward of that life was the addition of eighty pounds a year to the income he had inherited from his mother. The immaterial reward was a place in the very front rank of a nation of great critics.

Like his disciple Matthew Arnold, Sainte-Beuve wrote poetry that was more distinguished by profound intimacy with psychological subtleties and artistic perfection than by lyrical spontaneity and *élan*. From first to last, whether he dealt in verse or prose, he was an analyst, and, like Arnold, he soon turned to prose as the more copious medium for personal expression. Yet he looked back upon his poetical period with keen satisfaction, and throughout he remains poetical in his criticism, as he had been critical in his poems. He writes

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himself: "Criticism during youth hides beneath art, beneath poetry; or rather, when it wishes to go alone, poetry, exaltation, too often mixes with and troubles it. It is only when the veil of poetry is a little dispersed and thinned that the second method truly reveals itself, and that analysis glides into one's talent and permeates it in every part and under every form." But the poetry, creation, that distinguishes criticism "par une certaine lumière d'expression," remained with Sainte-Beuve to the end, giving to his works, especially the *Port Royal*, an inimitable reality and life.

To Sainte-Beuve is due the honour of being the founder of that scientific treatment of literary subjects, pushed to an extreme by Taine and used with such effect by Renan, which, with a wider application, is now termed the "historical method." He called himself "un naturaliste des esprits," and thus describes his programme, in an article on Corneille: "To enter into one's author, to instal oneself there, to reproduce him under his different aspects; to make him live, move, and speak as he must have lived and moved and spoken; to follow him into his home and domestic customs as far as may be; to attach him on every side to the earth, to real existence, to those daily habits on which great men are dependent no less than others, the solid ground on which they stand, from which they start to soar aloft at times, and to which they ceaselessly fall again; to seize, embrace, and analyse the whole man at the very moment when, by a concurrence more or less protracted or rapid, his genius, education, and circumstances have harmonized in such a way as to give birth to his first masterpiece." And a few lines further on: "The general state of literature at the moment when an author makes his *début* therein, the particular education this author has received, and the peculiar genius with which Nature has endowed him, these are the three influences it is important to distinguish." And again: "To be in writing literary history and in criticism a disciple of

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Bacon, seems to me the need of our time and a first condition of paramount importance."

Deeply imbued with a sense of the necessity of applying to literary criticism the principles of research and exact inquiry which are followed in natural science, Sainte-Beuve was, at the same time, entirely alive to the absurdity of underestimating that intangible individuality which makes pedantic all attempts to classify men of genius as precisely as plants or animals. He recognized the complexity and endless variability of human nature, and himself says that "*le plus vif de l'homme nous échappe*" and that we can never penetrate the mysteries of idiosyncrasy, the "*monad*" remaining inexpressible. And this master of system never obtrudes his machinery or parades his formulas; but rather conceals his method under a genial humanism, never enslaving the critical spirit to any theory, but leaving it unfettered in the mobility and light subtlety which are its essentials. No man has laid more stress upon the indispensableness of precise knowledge and the dry light of the intellect, yet, to Sainte-Beuve, criticism remains an art rather than a science, an art that is based indeed on science, but is dependent for its life upon the delicate intuitions of genius, or, at least, the indefinable sensibilities of taste. And it is, perhaps, just this exquisite refinement of taste in his own case, joined to "an infinite capacity for taking pains," to a rare versatility, to a diaphanous transparency and flexibility of style, and to an unfailing tact—rather than his formulation of the norms of systematic literary judgment, important and in many senses final as this formulation was—that makes Sainte-Beuve a great, nay, an incomparable critic.

THE NEED FOR CLOSER RELATIONSHIP BETWEEN HOME AND SCHOOL

By Dr. A. A. MUMFORD

Medical Referee to the Manchester Grammar School

AS it is now about four hundred years since many of the public grammar schools in England were, if not actually founded, at least brought into prominence, we shall probably soon be hearing of a few educational quatre-centenaries, including that of the Manchester Grammar School itself, which was founded by Hugh Oldham in 1515. The historical research and analysis to which such celebrations give rise may be of some interest and profit in considering the proper place of the school in twentieth-century life, and in discussing its opportunities and responsibilities. Many of these schools were either actually founded or reconstituted, while others were inspired, by a class of men generally described as the Humanists, and the specific aim which such men set before themselves was the bringing of the best results of scholarship and study into the service of the State and of their fellow-men.

The phrase "Humanities" still persists in not a few Universities as describing the direction into which it was at that time thought such scholarship should be directed. Erasmus, Sir Thomas More, Dean Colet, Cardinal Wolsey, George Buchanan, the founder of the Glasgow University and Grammar School, Linacre, the founder of the College of Physicians—to mention only the names best known to English readers—all believed in careful study and scholarship, because thereby they could give realization to their ideals in the affairs of the day and the times in which they lived. They were statesmen,

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administrators, ambassadors, and teachers, as well as founders of schools and colleges. They believed most profoundly that the New Learning had a message for the general people.

The educational institutions which some of them founded have passed through many vicissitudes, and have witnessed many changes of thought. They have profited by some experiences and, perhaps, have failed to grasp the full meaning of others, but I think we may fairly claim to-day that there is a great reawakening in the ideals of school life. If it were possible for those great Humanists to look down upon the outcome of their work, though there would, perhaps, be much to deplore in the fact that many of their dreams are still unrealized, yet the emergence of school life from the work of mere instruction in the more formal arts of everyday intercourse, and its entry into the larger life of the community would, I believe, enlist their heartiest approval.

To take up such a task properly and effectively, the schools need to draw deeply from the highest sources of literature and scientific knowledge, and need also to keep closely in touch with the many interests of daily life. They can do not a little to help to solve many of our social problems, and not a little to add pointedness and aim to many otherwise pointless and aimless lives.

Fortunately, we have in Manchester amongst us to-day one who, perhaps more than any other man living in the country, interprets his position of head master in the sense of the old Humanists, and who not only worthily sets all a high example of scholarship, but also personally enters into and pointedly demonstrates many of the ways by which the school can enrich public life. By his varied interests and strenuous exertions, Mr. Paton is admittedly a true representative of the best ideals of the old humanistic school.

For a modern school to properly interpret itself to others, it must first understand itself. It needs to realize its individuality

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and its power. Its power consists of its knowledge and in the wisdom with which it can apply it. Its individuality consists in such banding together of its component elements and factors that each renders a service to the whole, while the whole cannot achieve its best success without the co-operation of each component element. That a recognition of its individuality and power is steadily growing in school life, I think no careful observer will deny. Parents' meetings, educational conferences, formal and informal social gatherings of all sorts show that we are steadily approaching a period when the school will take a high place in the social community, welcomed for its depth of sympathy, respected for its knowledge, honoured for its devotion to the common good.

Among public schools, and especially is this true of public elementary day schools, the renaissance of Humanism has up to the present largely expressed itself as a search for a physical ideal. It has demanded an ample and healthier environment in which the growth of young life may take place. This is because Science was already abroad, and Hygiene had firmly established its claims before the modern renaissance of education grew fully conscious of its power. The demand for a moral ideal was not far behind, and has made itself heard in no uncertain tone. Fortunately, it has not in any way separated itself from the physical ideal, but has carried this on to a higher plane. Many of the best elements of English life are striving hard for high ideals in the schools, and the fight is strenuous because the lower ideals of materialism and purely self-seeking aims are strident, numerous, and well established. Certainly the physical evils are most closely present to one's senses; they loom largest on the horizon, and the cry for their relief is urgent. It is undeniable, that, without physical health and vigour, no proper mental and moral growth can flourish in any section of the community.

Both home and school need to be considered in regard to

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the opportunities for the growth of all kinds afforded by each. The deficiencies of one need to be made good by the abundances of the other, if the nation desires that children shall develop properly into healthful and capable citizens.

With regard to physical training, the circumstances of city life render it necessary for the school to accept a full responsibility. Parents have not the knowledge, the opportunity, nor the incentive, to secure what is necessary in this respect.

With regard to moral training, again, the neglect of the home increases the difficulty of the school. In spite of such neglect, the school deals with the conduct and behaviour of the children as best it can. With proper previous home training its task is easy, but with neglected home training its task may become so difficult as to seem wellnigh impossible. It is not only in the homes of the poor that neglect of training occurs. Conduct is quite as unregulated and character as ill-formed in many middle-class homes, while the fuller opportunities in other respects renders the neglect more permanently harmful. Parents not infrequently frankly endeavour to evade their responsibility by sending children to boarding-school, and expect others to straighten and restore what should not have been allowed to become crooked. If there is lack of control or lack of purpose, or strong tendency to self-indulgence in parents, we may expect hereditary instincts in the same direction to manifest themselves in their offspring. If such tendencies are to be effectively dealt with, they must be taken in hand in early childhood, before they have been allowed to develop into fixed habits or permanent springs of action. Removal to a boarding-school, where there is wise and enlightened training, will then probably be the best treatment for middle-class children. As a general rule, however, I regard the removal of children to boarding schools as a confession on the part of parents or guardians that the home either does not possess the power or the opportunity of carrying out its proper func-

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tions. If the parents are conscious that they cannot supply at home what they know is wanted, then I think it is right for them to seek it elsewhere. Of about 120,000 boys who are known to be studying in secondary schools, nearly 25,000—i.e. one-fifth—are obtaining their study in secondary boarding-schools. I view with great satisfaction the rise of secondary school training among day scholars, for I believe that among the urgent needs of the day is the realization of the possibilities and the privileges of home life in the wiser teaching of children.

To return to the question of the relation between home and school. In this connection, we may notice the increasing number of middle, lower-middle, and artizan parents who are both unwilling and unable to surrender the privilege and responsibility of sharing in the training of their children, and who are yet sufficiently enlightened to avail themselves of all possible and available means to further the advancement of their children in life. Statistics show us that the children of such homes are entering in rapidly increasing numbers into public day schools, are attaining a higher grade of education than formerly, and are steadily filling and overcrowding the higher grade elementary and lower secondary schools. They seem to provide the great majority of the most active and enterprising future citizens of the country. It is particularly among this class that increased understanding and cordiality is needed between home and school, if full advantage is to be taken of all available opportunities of growth.

The relation between the primary school and the homes of the poorer children is different. Much greater deficiencies are noticeable, and some attempt must be made at least partially to correct them. It is urged that such children are racially and hereditarily of a much poorer stock than those from better homes, and that their presence in such surroundings is itself an indication of the deficient vitality and deficient energy of their parents, and that such deficiency is transmissible to their

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children. The researches of Mr. Rowntree, of York, claim that 15 per cent of the households of extreme poverty are due to the loss by accident or disease of the chief wage-earner, while more than 6 per cent is due to chronic illness or the age of the wage-earner impairing his or her powers. How far the premature death or chronic disabling disease is due to adverse industrial conditions and how far it is constitutional, it would be rash to assert ; but I think it can be claimed that accident is a potent factor.

The connection between the conditions of home life and the amount of learning achieved by the scholars is to be found in the studies given in the Annual Report of the Medical Officer to the London County Council for 1907, where Dr. Kerr gives an analysis of a large number of children aged ten years, and sets out to find if there is any connection between the height of stature and the standard of school work that they are capable of doing. He proves that there is a very real connection, and that the children who are in Standard I at ten years of age are less grown than those in Standards III, IV, and V, while those in Standard VI at ten years of age have the highest average stature. In fact, there is a regular gradation from each grade, and the higher the standard the greater is the average height of a large number. This must not be in any way taken to imply that the taller the individual child, the better is his natural attainment likely to be. There are plenty of tall fools and plenty of clever small people. It only emphasizes the fact that circumstances which tend to depress the appropriate growth of children also tend to depress their natural powers and attainment.

Further home conditions affecting the progress and development of the individual child are to be sought for in the hours of sleep. Miss Ravenhill's statistics, already brought before the Child Study Society, and published in its journal, show graphically, how a loss of energy, which should be available for school life, is dissipated and lost by this neglect.

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Perhaps, however, the greatest of all benefits to be derived from the school and home life becoming more intimately connected is the gradual breaking down of the duality of thought and action which exerts so distracting and harmful an influence on the child's thoughts and ideals. If the home contradicts, as it frequently does, all that the school teaches, how can we expect the child to follow as fully and as satisfactorily as it might, teaching and example which are exerted over only a small portion of its daily life?

It is not, primarily at any rate, the duty of the Elementary Day School any more than of the Secondary School to reform the home; but the school will secure greater efficiency for its teaching if it obtains the interest of, and disarms any active opposition which may be exerted by the home.

Respect, and frequently considerable co-operation, will be secured when the home is brought to realize that the teaching and training is given because the school actually cares for the individual child, and is not a mere impersonal and somewhat oppressive State organization which works its will on the defenceless and powerless citizen. It is quite curious to go into many poor homes and hear the parents speak of their fear of keeping the children away in cases of sickness or else the "school board" will be "down upon them." They often seem to take up a position of initial antagonism which is harmful to both home and school. Of personal appreciation of individual teachers there is ample evidence, but it has often seemed to me too indiscriminating. The kindly feeling is capable of being lifted to a much more effective level.

As regards the influence that closer relations are likely to exert on the home itself, the case is equally good. Home interests become wider as the school life with its clear-cut aims and the impression of thoroughness and competence it often brings with it come clearer into view.

It was formerly my duty as Public Vaccinator frequently to

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go into working-class homes to speak of the uses of vaccination. I have often been met with the answer, "My husband and I don't believe in vaccination." My answer was generally, "Well, the law gives you full choice of two or three things. You can either say you conscientiously believe that vaccination will do the child harm, or you can say you prefer your own private doctor to perform the operation, or you can ignore the law altogether. But have you really thought fully about it? Have you ever seen or heard of an epidemic of Small Pox and asked those who were in the epidemic what they thought of vaccination? Do you know why the law wants children vaccinated? I have never regarded it my duty to try and *convince* people. I have simply asked them to consider a few points. Whether they agree or not, the people have frequently thanked me for stating the facts; and it is evident that, for the time at least, they feel they have entered into a new region of thought and reason.

This is true in a much wider and a much deeper sense of the value of the entering of school ideals into home life. It can only be done gradually, and in the enormous mass of children attending each school, only a few can be visited. By prolonged residence in a neighbourhood, certain families become known and welcome a familiar teacher.

If the parents can be got to talk about their own children, and it is not often difficult to get parents to talk of their children—for there is a large element of vanity in all properly constituted parents—both school and home will gain a deeper insight and a fuller knowledge of the capacities and powers of the child. Very often parents are worried about their children: qualities become manifested with which they do not feel competent to deal. At such times they often welcome the opportunity of getting some helpful advice or warning against particular companionships.

A fuller association of parent and teacher is now also becoming

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a marked feature of Secondary School life. As the school gets to know its powers better, it more clearly expresses itself in its message to the home. A recently issued book on "The Higher Education of Boys in England," by Messrs. Norwood and Hope, is full of such analysis and interpretation of the school. It is a book which will serve as a basis of mutual conference and understanding, the more it is read. The highest ideals of Secondary School life are clearly set forth, and though we feel there are few schools which could claim that they work up to the level of these ideals, yet it is much to have them so clearly and authoritatively set forth. There is plenty of laying bare of the faults or deficiencies of school life, and if the parents' shortcomings could be set forth with equal insight and discrimination, some of us might learn much, and would be wiser, if sadder, men and women.

Those of us who have been called upon from time to time for advice upon the health of children attending day schools, must have been not infrequently surprised at the remarkable absence of concord which often exists between parent and school. This seems to depend in part at least on a complete misconception and even conflict of aim. Some parents seem to entertain feelings of antagonism and grievance which they cannot or will not express in that quarter where they could be rightly dissipated. Masters, on the other hand, wearied with the inconsiderate and often inconsequential excuses sent to school, seem at times to look upon parents as a nuisance, whose main purpose is to interfere with and embitter the necessary routine of school work. When we urge upon parents that an attempt should be made to bring about a better understanding, we are told that the rules of the school are rigid and unyielding and are framed without any consideration for the rights of the parent; that any attempt to obtain relief from any undue pressure causes reprisals to be made by the school authorities upon the child. I have heard it said by a parent that one

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master has made it a rule never to open his letters till the mid-day interval. Consequently, any message the parents send will not be received till that time, even if the boy says that the matter requires early attention. The master merely puts the letter in his pocket, and says he cannot attend to it till the proper time. Of another, I have been told that he refuses to see any parents at all on Saturday, which he considers is his holiday, and that when it was pointed out to him that the father of one of his boys was away from home all the week and only had the Saturday at liberty, he replied that he could not break through his rule. I do not know how far the descriptions are accurate, but I know the parents believe them to be so, and that this belief shuts them off from interviewing the master. It is the harmfulness of this attitude of mind that I desire to comment upon.

The total influence of the school by itself, in the case of Secondary Day Schools, upon the health and character of the children is necessarily so limited that, if there is to be any real permanent effect, the school must be vigorously supported by the home. To produce a well-balanced physical frame, and an active mind capable of withstanding the strain of future years, home and school must work together.

The day school depends upon home influence, not only for sending the child clean and tidy and free from actual infectious disease, but also for sending him fresh in mind and body, and ready to undertake the work of the coming day. After an evening's excitement with dissipation of energy, and often accompanied by the over-eating of rich and unsuitable food, it is small wonder if the work of a school suffers.

The day school further requires the co-operation of the home in the preparation of home lessons. Even when parents are desirous of affording the best opportunities for these, how many realize that in order for the lessons to be properly done, a child must have sufficient hours of sleep and must be pro-

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vided with a quiet, well-ventilated, and not over-heated room ? Moreover, the lightness of the meals which have been taken during the earlier part of the day, in a state of hurry and excitement, and amid the diversion of other interests, creates a need in many cases, if the physical frame is to receive the nourishment, for a heavy evening meal. From this it follows that the blood is called upon actively to concern itself for several hours with the work of the digestive organs. The supply of blood to the brain is correspondingly depleted. There results a physiological and quite healthy feeling of lassitude. If parent or teacher or both demand that this period of brain rest be interfered with, either brain or digestion must suffer. Of the two, the least harmful thing happens when the brain absolutely refuses to work. No fresh permanent impression upon memory can be made at this time. No active exercise of the reasoning faculty is possible. Only a certain amount of copying or mechanical work can possibly be done ; or, at most, there may be a review of work already done during the day, whose recollection does not require the same brain energy as does the preparation of new work. New work requires fresh brain tissue and is best accomplished in the early morning. I have myself made experiments upon fatigue in children and found how impossible it is for them to do certain lessons in the evening which in the earlier part of the day are perfectly simple and easy. On one occasion, I gave a lad of fourteen an English word and its Latin equivalent. He repeated both twenty times, and then wrote down both Latin and English twenty times. We changed the subject for five minutes and then repeated the process. Ten minutes later he had completely forgotten both Latin and English word. Yet he was a bright and intelligent lad, and did his work well at other parts of the day. I made similar experiments in arithmetical problems with similar results. Some mere mechanical work of calculation was, however, done at this time. This lad was supposed to be doing his homework

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every evening till ten o'clock. He was certainly engaged with his books all that time, but his brain power was so poor in the evening that he accomplished practically nothing.

When both teacher and parent fully realize that school work means brain fatigue, and that brain fatigue can be measured, endeavour will perhaps be made by both conjointly to understand and deal with many forms of slackness and failure at school. In the present state of affairs, when a child seems to be unable to get through his proper amount of work, a frequent method of dealing with the matter seems to be that of stopping him from going to school at all. This rough-and-ready method is certainly the easiest, but it entails such a break of continuity in the child's work, and sets in train habits of idleness and loss of purpose, which are often as harmful as the previous failure of vigour. Brain fatigue varies, in the first place, with the physical robustness of individual children, and, also, it varies with the physical conditions under which work is undertaken. These include the conditions of the body, the hours of sleep, the previous occupations, and many other elements which can only be studied by conference between teacher and parent. For the rightful measuring of the powers of work of each individual child, and for the avoidance of a harmful degree of fatigue, a clear understanding between teacher and parent is needed.

It is well for us to ask how such a wrong attitude of mind between school and home has grown up, and what can be done to remedy it.

In the first place, I think that many parents in their own childhood were subject to such a repressive system of education and suffered from such a deprivation of the natural joys of growing life, that in their endeavour to spare the children from a like fate, they have allowed an entire absence of all discipline to obtain, which has yielded results quite as harmful. They have failed to grasp the newer and better point of view

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that discipline is not all repression ; that there can be a regulation of action, which increases freedom, by wisely directing it into the best channels. This point of view may be realized by only a limited number, but I would suggest that it is the duty, and it is certainly the privilege, of both Secondary and Day Schools to spread abroad a knowledge of the rightful place of self-discipline and of the necessity of bodily, as well as mental, self-control. Parents as well as teachers need to realize that mere cleverness is no substitute for character, that smartness may accompany dangerous shallowness of knowledge, that if the home is to do its share in the education of the family, it must be prepared to study the aims and the methods of the schools. The schools can do much in this respect by acting as ethical and social missionaries. One readily admits that the school routine is so heavy that there is little opportunity or time for it to undertake any interests, however laudable, outside itself. The securing of the observance of its own rules and regulations imposes a heavy task on its workers, I admit, but a school that lives by itself and to itself is only doing half its work, and it is doing that imperfectly. Unless it merges its own life into the bigger life of the community, it deserves to fail, for after all it is only the training-ground for the children. It is true that it has exceptional and perhaps exclusive skill and duty in the training of the intellectual faculties, but it has no exclusive skill and duty in the development of health and character, though it must concern itself with both of these. Fortunately, we have long realized that the care of the body and the training of character underlie the education of the intellect, and that no success in cultivating the latter can compensate for neglect in cultivating the former.

Another factor, which prevents the closer approximation of home and school, is the intense and often exaggerated individualism which has entered so deeply into our national character. As an assertion of the rights of the many against the encroach-

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ing claims of the few, this individualism has been of enormous importance to us in our own past history. The middle classes at one time needed to guard the sanctity and privacy of their own home, which provided a refuge where they could exercise freedom for their individual thought and conscience. There has grown up under these conditions a feeling of jealousy against any attempt at interference with the prerogatives of the home, or any further attempt to impose fresh duties upon it. The home is, however, not now the only training-ground of character. For a long time it shared this duty with the Church, but now the day school has entered into the matter. The State requires that children should be trained as useful and effective citizens; accordingly much of the boasted self-sufficiency of our homes has been subject to keen examination and criticism. Children are no longer only the property of the parent. In the matter of physical health they are already the care of the State; they are liable to inspection from time to time, lest they suffer from infectious disease, which might be spread among their fellows. If they are ill-treated by their parents, the State claims that it may step in and punish the parents. The State further demands that they shall receive a limited amount of intellectual education. Are we arriving at a point when the State will say that they must be properly trained in health and in character, that they may grow up into useful citizens, perhaps by means of the school authority? In order that any supervision may not be a harmful interference, parents may well take stock, and see that they have already made provision for this by taking counsel with the school, and, where religiously inclined, with Church or Chapel, to secure such training of character as seems wisest and best.

False traditions, and harmful customs of bringing up children among the middle classes, are still very plentiful, and do much to cancel the advantage which would otherwise accrue from the greater air space, better food, and better care that they

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receive above that of poorer children. Probably the worst of such tradition gathers round the conception of guarding a child from danger of coughs and colds by over-coddling—whether by excessive clothing, or by keeping the child indoors in ill-ventilated rooms, and so endeavouring to prevent injury from chill. Partly owing to the successful treatment of many cases of early tuberculosis with fresh air, coddling, if not growing out of fashion, is certainly less prevalent than it was, and occurs mainly among the less informed. The teaching of Hygiene, and the example of the habits of life followed by robust schoolfellows, has considerable influence, and the child frequently rebels when the mother would remain subservient to antiquated ideas.

Exact and frequent physical measurements sometimes very clearly indicate the comparative influence of school and home. If home conditions are good, the child will certainly not lose ground during the holidays ; but if the conditions are not good, either in the way of neglect or over-interference, the period of school routine with its obligations to regularity, its incitement to bodily activity, causes definite improvement in health to take place during school periods which is sometimes lost during vacation. If healthy habits and conditions prevail the opposite is the case.

Discipline and Conduct

It is often assumed that school provides the intellectual education, and home life the moral. In so far as general behaviour often precedes intellectual growth, it is evident that the home must concern itself with the faculties which are earliest to appear. Further, the home, owing to the fewness of its

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members compared with the school, presents at first greater opportunities for individual qualities to find free scope and expression. With the approach of school age and the necessity to subordinate individual purpose to general need, a new condition arises. The school has to take up questions of discipline and conduct, which it is necessary for the home to support. Under present circumstances, much misunderstanding, and even antagonism, exists. The management of the school is freely and often unintelligently criticized in the home, and charges of favouritism and cruelty are freely entertained, or at times the efforts, the aspirations, and the needs of the home are ignored, sometimes with contumely, at the school.

Increased familiarity the one with the other, is the only means by which better understanding can arise, true co-operation be secured. Parents' meetings and conferences should be universal, at least once a term, at every fully equipped school. Many querulous complaints would arise, but they are better voiced than allowed to dwell underground. If known, they can be met. The general commonsense of the other parents will generally secure that they find their rightful answer. The danger of bullying on the part of overbearing parents might occasionally arise, and the authority of the head teacher might occasionally need reinforcement by other educational authority. The general gain, however, more than compensates for individual cases of disturbance and want of harmony. Often, the discipline of the home is weak, and slackness at home corresponds to boredom at school. Or the discipline of the school may be harsh and undiscerning, so that the school forfeits the respect of the home. Nothing but mutual conference, either personal or general, can assist such a state of affairs. It may at times be unavailing, it is more often likely to be helpful.

How far can the home co-operate in the intellectual life of the school?

One of the most painful sights that present themselves to

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those who study the ultimate effects of education is to see a mother, who has spent all her energies and strength in securing the physical well-being of her children, finding them unavoidably and irresistibly passing beyond her grasp. She feels she has given her life to them, and they are passing beyond her horizon and beyond her influence into a world of which she knows nothing. This is happening when her own physical powers are beginning to wane.

To some extent this is a law of nature for all parents. Having produced and trained their offspring, and started them in a way to gain independence, much of their own importance ceases, yet some energy of life remains and carries them onwards. What is their further relationship to their children to be? Has the school prepared them for this and can it further help them?

The absorption by daily cares is necessary for all hard-working parents. It is often the price they pay for the privilege of parenthood. Yet rewards should be theirs in even greater abundance than the cares. To secure these rewards, parents must take long-sighted views. They need to cultivate and quicken those powers which will find application in full-grown life. The immediate lessons of school, the facts of history and geography, the meaning of special words, and the concepts of mathematics or science, are all valuable as scaffolding for intelligence, yet intelligence will always find its highest application in the service of mankind. In such a field of thought the mother will only find she is out of date, if she has allowed herself to grow out of sympathy. The lessons set by the school should be held in respect at home, not necessarily by the active participation of the parent, but by the consideration given to them because they are all means to an end, the ultimate participation in a world of action, and the parents look forward to the end to justify the means. The knowledge of the parents may be out of date and inadequate, but the character and moral discipline

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they have upheld will provide a permanent source of strength to the children, when struggles of intellectual and civil life require a respite from the warfare and a re-invigorating influence for the combatants. To afford these is the highest privilege of later parenthood.

The school itself benefits not a little by closer relationship ; under the present economic conditions many of the public services seem practically everywhere specifically to demand a celibate life on the part of a majority of its members. Though such celibacy may be the cause of increased efficiency in one direction, few will claim that it is not accompanied with certain disadvantages which may or may not outweigh its advantages. They are fortunate and happy who can find an antidote for the disadvantages in the intimate friendships of a few of their pupils, whose youth and energy bring them fresh life and interest.

Such intimacy and friendship is naturally at first limited to a very few. It can very rarely be extended to a considerable number, especially in an elementary school. It exerts so valuable, and yet often so unacknowledged, an influence, that one can hardly speak of it in too appreciative terms. As regards secondary schools, as a regular part of the routine duties of a master's work, it is probably not very common. I am told that some parents seem to resent as an intrusion a visit from the form master when a boy is ill. I cannot think that such an attitude of mind is at all general, a single experience of such a kind is apt to leave such a lasting disagreeable impression upon a sensitive mind that it is often difficult to take subsequently a dispassionate view of the natural events, or to realise how deep the appreciation of such interest is in many other cases. My own experience of many family confidences tells me that the appreciation is generally very thorough and deep. It is only by personal visitation that the teachers gain any real intimate knowledge of the scholar. In the home environments,

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the teacher will find many qualities full grown and matured which only exist at school in embryo. With greater knowledge come greater powers. If any corrective steps are to be taken, this is the opportunity. A warning can often be given of dangers ahead, or perseverance in a special direction be encouraged and sustained by showing that other forces are acting in what seemed so improving a direction. Each child ceases to be only a pupil, he becomes a living personality, influencing and influenced by his environment.

Lastly, there is ample evidence that great benefit to the State will ensue from a more complete co-operation between school and home. The recently issued report on Continuation Schools, given by a special Consultative Committee appointed by the Board of Education, contains some very valuable indications of how far short both home and school fail in securing a proper education of the children of the nation for the real work of manhood and womanhood. The Committee report that for the Continuation Schools to be closely related to the day schools, the curricula of both must be suited to the future needs and occupations of the pupils, and that educational experts, employees, and representative workpeople should all participate in deciding. In many cases, the future career of the pupils is very clearly indicated. In only a few is there much doubt of the general direction, whether in skilled labour or artisan or mercantile. In secondary schools, the problem is somewhat complicated by many parents desiring their children to enter into careers for which they are manifestly unsuited. Fortunately, in many special walks of life, the State has instituted entrance examinations which themselves constitute an impersonal barrier. While certain professions and careers have an adventitious attractiveness, or are perhaps better paid than they deserve, no doubt there will be many false steps taken or false hopes raised, but the more extended responsibility, urged by the Consultative Committee over the career of the children, will compel a closer

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discrimination to be made as to the various faculties possessed and the various aptitudes manifested by the different scholars. This will no doubt in turn compel the State to look more and more to the school for guidance, in estimating the utility or otherwise of the arrangements it may make, and if the school is to be an adviser, it will only be so to a valuable and effective degree, if it has familiarized itself with the home conditions under which the boy or girl has grown up.

Much public money has been spent in making the education of boys and girls practical. Thus, instead of fancy sewing, practical home plain sewing is carried on at school. Such a beneficial change is only brought about by the school finding out that its first methods have not been accompanied with the permanent success that was expected of them, and the future citizen or worker was found ill-prepared in domestic arts and needs. The State has suffered much in the past because the school had not entered into its own, had not realized its own individuality, its powers and its scope. Although far from satisfactory yet, so much progress has been achieved that we may well look hopefully to the future for the results of increased development.

In the social degeneration that is taking place before our eyes, the most hopeful factor to my mind is the rise of the school as a social influence and a social centre for all kinds of work, as an extension and a correction of home life, as a means by which truer ideals of home life may be held up and preparation for the better carrying out of its duties may be made as a centre for illumination to lighten the moral darkness which hides so many pitfalls for adolescent life, as a shield and guide in temptation by affording other occupations and interests.

Of late years, a school of thought has arisen which claims that we have concerned ourselves too exclusively with questions of environment, and should now direct our attention to taking care lest the better stock of the community diminish

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and disappear owing to the cost of parentage, while the impoverished and diseased multiply and flourish because we relieve the parents of so much of their responsibility. Eugenics as a school has many champions, and perhaps, one may add, many voices, which are not all compatible or harmonious. The note, which is apparently common to all, is the appeal to a return to some condition of natural selection which preserved the most capable, or rather the most adaptable, and shut out and destroyed the least adaptable.

While there is much sound reasoning and close observation in the work of some champions of this school, I think before we accept exclusively their leadership or attach ourselves too closely to their company, it would be well to examine somewhat carefully the term Natural Selection, and see exactly what it implies.

Darwin himself tells us that the term is a metaphorical one, and is liable to misapprehension. By Nature he tells us he means the aggregate action and product of many natural laws, while by Natural Selection he means the selection which the aggregate total of all the natural laws operative at the particular time ensures. Some—the fittest—are chosen; others, the less fit, are rejected.

We have allowed a debased and degraded population to grow up in our large cities, not merely because we have interfered with the death-rate, which in a state of nature would have wiped off and starved the least vigorous, but because we have also created an artificial and debased environment, because we have set in action a number of artificial restrictions on growth. Nature's remedy is to let debased stocks die out. We constantly recruit them from the upper layers by adding all those who are broken on the wheel of fortune. I have already quoted some of Mr. Rowntree's figures which show the method by which the slums are recruited from the upper layers by the death or disease of the true wage-earner.

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The report of the Poor Law Commission also provides us with illustrations of our neglect to act at right stages. We have slightly modified the most outwardly drastic of nature's methods of getting rid of the weakest, for we have substituted slow starvation for rapid starvation. We have also interfered by withdrawing from the residents of the slums the influence of fresh air, sunshine, etc., while we have allowed another class—subsidized by wealth—to be freed from the worst of the struggle. These to me seem far more drastic methods of interference with Natural Selection than the hospital care of the cripple, the tuberculous, and the epileptic, though I do not find them discussed in the Eugenic papers.

By all means let us attend to stock, but let us attend to it in a natural, rather than in an artificial, way. Let us remember that the stock which considers its own comfort alone, and is preoccupied with its own petty social advancement, is not at all the most to be desired for the upbuilding of a nation. That what we are calling race suicide may be merely the suicide of greedy self-indulgence, of self-seeking commercialism, whose disappearance from the world is not entirely a matter of regret. Nor is parentage among the labouring classes, any more than among the middle classes, entirely a commercial question.

Under better social conditions, and under the necessity for a more strenuous life for all, it is my belief that the drunkard, the vicious, the idle, and the constitutionally defective, will tend to disappear by the ordinary play of natural selection. They will be increasingly recognized as non-contributive to national progress, and will fail to secure such mating as will result in their type being permanently retained.

The more successfully that we implant in the children and in the parents who interest themselves in school life, physical, mental, and moral ideals, and secure such conditions as place the attainment of them within their reach, the more likely are we to set in action permanent forces which shall form a part of

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a healthier struggle for survival and a security that the weakest goes to the wall in the least cruel method possible. Alteration of environment, in my belief, is the best way to alter stock, for we shall influence stock by securing an environment which gives greater honour to the greater effort.

BOTTICELLI

BY ARTHUR J. CLARK

WHEN Walter Pater, in the year 1873, published his *Studies in the History of the Renaissance*, he felt himself constrained to make a kind of apology for his essay on Botticelli, writing that criticism might justly be concerned with the work of lesser artists, even though that work was contained, in essence at least, in the productions of greater men. In 1873 Botticelli's name was but little known, for his reputation has had a sufficiently curious history. Famous in middle life, and recognized as one of the greatest painters of his age, he died poor and neglected, and "en 1598, moins de cent ans après la mort du peintre, quand le grand-duc Ferdinand I prit un décret destiné à assurer la conservation des chefs d'œuvres rassemblés à Florence, sur la longue liste des maîtres énumérés dans ce document, Botticelli n'est même pas mentionné à côté de Pérugin et de Filippino Lippi." The seventeenth century, with its love for the homely work of the Dutch school and the buxom strength of Rubens, was not likely to appreciate the fanciful, tender, wistful grace of Sandro, and he was far too Gothic and primitive for the classical taste of the eighteenth century. It was left for Ruskin to rediscover the beauty of his work, for the Pre-Raphaelites and the later æsthetic school to bring him again to light, until at last, as M. Diehl puts it, "le snobisme contemporain le consacra." In the last thirty years some fifty books or articles on Botticelli have appeared, and now we have before us the work of M. Chas. Diehl,¹ a professor of the University of Paris, summing up in a masterly way the results of his own research and that of others. One is tempted to believe,

¹ *Botticelli*, par Charles Diehl. Paris. Librairie de l'Art Ancien et Moderne. 4 fr. 75.

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on reading it, that perfection in work of this kind can only be reached in the French language, for M. Diehl has at his command such a wealth of fitting phrase, such a subtle touch in criticism, such clarity of statement, that he makes the obvious fresh and striking and the difficult a revelation. And since M. Diehl's book may not be known to many English readers, it may perhaps be allowed to one who is not an art-critic to borrow freely from it, in the hope of inducing others to journey, with M. Diehl as guide, to the Botticelli room in the Uffizi Gallery at Florence, hard by the Palazzo Vecchio and the old, shop-covered bridge over the yellow Arno.

It would be interesting to try to analyse the charm that the work of Botticelli has for us, and that rather from the point of view of the layman than the artist. Perhaps it is partly because it has a certain "intimité," it is in a very special way the expression of the personality of the artist. Of course, every artist expresses himself in his work, but the very souls of some men look out at us from their canvases, and sometimes we feel that the man himself is even more interesting than his work. Moreover, the personality of Botticelli is peculiarly interesting, and it is a personality that one may know. We have his portrait, painted by himself. It is in his picture of the Adoration of the Magi, where three generations of the Medici are doing homage to the infant Christ. The picture was painted when Botticelli was in the phase of realism, vying with Ghirlandaio on his own ground. It is crowded with figures—probably portraits of contemporary Florentines—and on the extreme right of the picture is the artist himself. He is clad in a yellow robe, and is looking away from the Christ, right out of the picture. His long, dark hair is parted in the middle and falls over his temples. The features are heavy, with a strong jaw and long nose. The eyes are large, well opened, and a little sad; the mouth full, but finely chiselled, a little like the mouths of some of Rossetti's figures. Botticelli was, M. Diehl tells us, about thirty-six or

thirty-eight when the picture was painted, and we imagine him to be one who has not found life easy. It is a thoughtful, almost melancholy face, the face of one for whom sorrow is at the root of beauty. M. Diehl speaks of him as "cette âme inquiète et mobile." For him "life's inadequate to joy." He tried art and culture, Florence and Rome, Lorenzo's circle and the mysticism of Savonarola. Perhaps he sought over-expression in life as in art; perhaps his life, as his later artistic work, became "nerveuse, presque malade." He was moody, he worked "quando vuole," and long periods of inaction were followed by fierce, eager toil. But yet this is only one side of the man. He seems to have been intensely lovable. He was the friend as well as the pupil of that very human person Fra Lippo Lippi. He is the only contemporary artist mentioned by Leonardo in his *Treatise on Painting*, who calls him "il nostro Botticelli"—"our Botticelli." He had troops of friends; he had a *bottega* with many pupils, and he seems to have been extraordinarily good to these pupils. He had a humour which sometimes broke out into practical joking, and a carelessness for money which made him the best of friends. In fact, he had an eager, many-sided, artistic temperament, and one does not wonder that Vasari says of him, "Fu Sandro persona molto piacevole."

Perhaps another source of Botticelli's charm is his catholicity. He was influenced by men of very different schools; he was idealist and realist, Neo-Pagan and Christian. He has this in common with Pico della Mirandola, although in a lesser degree, that he embodied the tendencies of his age, and that age the wonderful quattrocento, when the harvest of the Middle Ages was being gathered in and the old was beginning to blend with the new. He was a man of the Renaissance, and much of his inspiration was given him by Politian and the scholars of Lorenzo's court, and yet he fell back at last on the old ways, and walked in the cool of the summer nights in

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the loggia of San Marco, where Fra Angelico still, in his frescoes, gives his medieval, eternal message, where Savonarola eagerly paced along, dreaming and speaking of the days when the Christ should be King of Florence. And so, in Botticelli's work, we may trace those varied influences, we may catch for a moment something of the glow of those old enthusiasms, and gain a fuller understanding of one of the greatest of times.

The man who first taught Botticelli his art was Fra Filippo Lippi. The boy had gone to school, but though he learned quickly the work was distasteful. His father apprenticed him to a goldsmith, and this was more congenial work, for in Florence the relation between goldsmith and painter was close. And then, to translate from the French translation of Vasari, "Sandro, who was a clever boy and very fond of drawing, fell in love with painting and determined to give his life to it. So he went and frankly told his father all, and he, when he knew the true desire of his son, led him to Fra Filippo del Carmine, one of the finest painters of the time, and the friar consented to teach him his art." This scapegrace friar was a rather typical product of his time. He was by no means respectable; he only owed his freedom to the protection of the art-loving Medici, and yet one cannot help loving him. He had a simple grace, a touching reverence in his work, and, more than all, a love of nature, of children, of laughing boy-faces, of the joy of life. He took Sandro with him to Prato, where he was painting frescoes in the choir of the cathedral, and there the boy learned the master's secret. The extent of his influence is, of course, a technical question, and it will be best to give the verdict of M. Diehl: "Il est certain en effet que, dans le Festin d'Herode, la Salomé dansante semble, par sa stature un peu longue, son souple mouvement, la grâce de sa robe flottante, annoncer quelques-uns des motifs qu'aima le plus Botticelli et que, dans les Funérailles de saint Etienne, on trouve, dans la gravité des expressions et la douleur des

attitudes, quelque chose de cette expressive mélancolie que Sandro mettra si volontiers sur la figure de ses personnages. Il est également incontestable que, par la pose, l'arrangement des draperies, la transparence légère des étoffes, les Madones de Botticelli évoquent maintes fois le souvenir des vierges de Lippi." But the French critic goes on to point out the difference between the work of the two masters. Fra Filippo "se complait dans l'observation souriante et bienveillante de la vie ; il ne raffine point sur les choses." And it is the characteristic of Botticelli's work that he does refine on things, that he is ever striving after subtlety and a fulness of expression greater than any that had been achieved before, so that at last this almost becomes a defect, and we have violence and exaggeration as in the "Calumny" of the Uffizi or the "Adoration" of the National Gallery.

One is inclined to see here something of the influence of Leonardo da Vinci, who, as has already been said, was one of Botticelli's closest friends. It is just this subtlety which gives perfection to the wonderful La Gioconda of the Louvre, the subtlety which Pater has immortalized. We see it in the face of Judith, in the whole pose of the delicate form in "The Birth of Venus," in the haunting melancholy of the Madonnas. Here was something that Fra Lippo Lippi, with his simpler outlook on life, could not teach, a grace entirely lacking in the somewhat materialistic work of Ghirlandaio, the result partly of Botticelli's own wistfulness of temperament, partly of the friendship of Leonardo.

But there is another influence, anterior in time to that of da Vinci, which it is essential to understand. In 1467, when Botticelli was twenty-three years of age, Fra Filippo went to Spoleto and left his assistant behind him. "C'est à ce moment sans doute qu'il entra à l'atelier des Pollaiuoli . . . et ainsi il se trouva qu'il réunit, dans son éducation artistique, les deux tendances essentielles entre lesquelles se partageait alors la

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peinture florentine, la grâce souriante, la sensibilité émue de Fra Filippo, et la science exacte, le dessin probe et loyal, la sèche précision des Pollaiuoli." It may be justly said that these two brothers stood for the endeavour to attain technical perfection in art. They had profited by Masaccio's study of anatomical painting, by Paolo Uccello's work in perspective, by the realism of Andrea del Castagno. In fact they represented and focussed the gain in technique of the quattrocento. And "grâce à cette activité méthodique, grâce à ces investigations précises, à ces initiatives hardies, les heureux génies du siècle suivant allaient pouvoir grandir à leur aise et s'épanouir librement dans un milieu merveilleusement préparé." Now Botticelli, although in their own century, was able to grow fully in a wonderfully prepared "milieu." He was by no means a faultless painter, his composition is often poor, as in the *Primavera*; his figures are sometimes out of proportion, as if they had been stretched on the bed of Procrustes; he can hardly be called a great colourist, but yet he owes much of his grace to a certainty of touch and line, to an accurate knowledge of his art, which he learned in the bottega of the Pollaiuoli.

But yet, however important was the influence on Botticelli of Fra Lippo Lippi, Leonardo, and the Pollaiuoli, there will be many who will find more interest in the movement towards a deeper literary and æsthetic culture which moulded the painter's life and art when he joined the circle of Lorenzo di Medici. In 1464 Cosimo di Medici, the great founder of the fortunes of his house, had died, and in 1469 two young men, Lorenzo and Giovanni, had taken up the reins of power in Florence. Then came a golden age. The pioneer work of the earlier Renaissance was over, men had broken out from the narrow prison of mediæval limitations; they had fought their way back into the great kingdom of classical thought. The world was no longer old and grey, bounded by narrow horizons, fettered by scholastic logic. Springtime had come—the new era in

which the intellectual movements of the following centuries had their birth. And most that was best and brightest in the new movement was centred in Lorenzo's court at Florence.

The new ruler was just twenty-one years of age. He summed up in his own personality the characteristic notes of his time. He was to be a new Mæcenas, art-loving, culture fostering. He collected statues, and busts and cameos, rare editions and manuscripts and pictures. He held carnivals in the fair Florentine springtime, and himself wrote the carnival songs, mirroring his own thought, beautiful, haunting, licentious. He gathered round him Ficino the Platonist, Politian the master of Italian song, Donatello and his sculptor brethren, Masaccio, Uccello, Botticelli, and a host of painters. And in one of Lorenzo's villas on the hills outside Florence that wonderful circle would meet, and the old gods of Greece and Rome, exiled so long from their lands, again received their due honour, again were mighty names on the lips of men.

If one had to name the one man in this circle to whom Botticelli owed most, the choice would, I think, fall on Politian. And that for two reasons. The first is that it was Politian who edited Alberti's *Treatise on Painting*. Limits of space forbid me to do more than hint at this pregnant work written in 1435, and yet prophetic of so much that was characteristic of the painters of the High Renaissance. In the case of Botticelli the book was an inspiration, nothing less. He borrowed from it the whole scheme of the "Calumny," and the figures of the "Three Graces" in the "Prima Vera." It was Alberti who directed the painter to seek his *motif* from the classical scholar in classic myth; it was Alberti who laid stress on "mouvements gracieux et suaves, en harmonie avec le sujet traité." And above all, it was Alberti who had tried to define the mission of the painter "regarder la nature, la vie, mais dans une constante préoccupation de la beauté . . . il ne suffit pas de rendre la ressemblance des choses, il faut y joindre la beauté."

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Here, then, was an influence leading Botticelli to the idealist view of art.

But Politian was more than the editor of Alberti. It was he who opened to the painters the gates of classic lore. Botticelli himself was only a humanist at second hand. He could not himself read the classics, he had not himself the joy of climbing to the headsprings of the waters of the world's thought. But Politian gave him of that water in his own crystal flagon: "ses Stanze sont pleines des mythes antiques ressuscités. C'est la description du palais de Vénus et la naissance de l'Anadyomène, c'est l'histoire d'Europe et de Jupiter, de Thésée et D'Ariane, de Polyphème et de Galatée; les Amours, Nymphes, les Zéphyrs se jouent, dans ses vers harmonieux, parmi les verts ombrages, parmi les roses et les violettes de la saison nouvelle. Par tout ce paganisme restauré, Politién réalisait hereusement le joli mot qu'il disait un jour à Marsile Ficin: 'Tu cherches la vérité dans les classiques; moi j'y cherche la beauté.'"

It would be fascinating to trace in detail the influence of Politian and the Classics on some of Botticelli's greatest works—on the "Mars and Venus" of the National Gallery, on the "Pallas" of the Pitti, on the "Venus" and the "Prima Vera" of the Uffizi. But that is beyond the scope of a paper like this; one can but hint at principles, not work out their application. But there is one more remark to make about the influence of the Medici circle on the painter: Botticelli borrowed classical form, his "Venus" has the perfect outline of a Greek statue, but into her face is wrought the malady of thought, the wistful sadness of obstinate questionings that does not belong to the early Greek age. We notice this same thing in almost all of Botticelli's work—in the "Judith," in his own portrait, in the Madonnas. It was not caused merely by the atmosphere of Lorenzo's circle, rather was it the expression of the artist temperament, enjoying to the full the colour and beauty of life, and yet ever hungering after a beauty deeper and more perfect

than any it has known, feeling most keenly the uncertainty of life, the depth of its shadows, the darkness of impending sorrow. But yet this was the atmosphere of the humanist circle to which the painter was admitted, just as it was the atmosphere of so much of the later classical work that the humanists loved. Horace of old had sung :—

Vitae summa brevis spem nos vetat incohare longam.
Jam te premet nox fabulaeque manes
Et domus exilis Plutonia :

For sad-browed Virgil, whose gods dwelt afar in supramundane peace :—

Sunt lacrimae rerum,

and Lorenzo echoed back the world-old doubt in his carnival songs, with their haunting motif :—

Di doman non c' é certezza.

It was, perhaps, through reaction against the sadness, the uncertainty, the doubt of Neo-Paganism that Botticelli and Pico della Mirandola and others of the humanist circle, became Piagnoni. At all events, we come in 1491 to the last, the tragic phase, of Botticelli's life. For in 1491 Savonarola, that true Dominican, the "Hound of God," preached the first of those great sermons in which he denounced the corruption of his age and the veiled despotism of the Medici. In 1491 Lorenzo died, with Savonarola as confessor at his bedside, but unshriven. In 1494 he was followed by Politian. Then came the French invasion and the death of Pico, as had been prophesied in the time of flowers : the dread lilies of France. A wave of Puritanism swept over Florence, and at the carnival of 1497 was that curious "Bonfire of Vanities." And then, a year afterwards, came the burning of Savonarola himself.

But what had Botticelli—what has any artist—to do with Puritanism, for Puritanism is the negation of the artistic view of life ? For Savonarola art for art's sake was deadly heresy ;

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the only end of art was the exaltation of religion—the painting of saints and Madonnas and Crucifixions. Well, there are two extreme views of life, the artistic and the Puritan, and neither is complete. There may be, there is, a higher synthesis in which the Greek view and the Hebrew are both contained, in which religion is supreme, all-pervading, yet incorporating into the Kingdom of God all art and all culture. But it is only given to a few rare souls to achieve this higher synthesis, and most of us have to be content to err on one side or the other. At all events Savonarola's was a most noble, if an inadequate, conception. He saw a Kingdom of God, not coming from the clouds, but built up in Florence herself, a kingdom in which Christ was acknowledged as Lord, in which Christ's law and love governed every action. It was the vision of Isaiah, the vision of St. Augustine, and the vision of Calvin. And it is only by visions that we live. One cannot regret that Botticelli swung from one pole to the other. He did not attain to the higher synthesis, but he chose the nobler of two incomplete ideals.

One would like to imagine that it was under this new influence that the great religious pictures of Botticelli were achieved, but M. Diehl is against us. He will only assign two great paintings to the period between 1491 and the painter's death in 1510, the "Crowning of the Virgin," in the Belli Arti, and the "Nativity" of the National Gallery. And these last years were years of sorrow. Savonarola had failed, and it seemed as if Satan were having his revenge for the check his armies had experienced. Botticelli's own work was going out of fashion, his old friends were dead, he was alone, almost neglected. It seemed as though his fame and his work would go down with him to the oblivion of the grave. But yet there remaineth a reward even here to the just, for time is the great fan of God to which we may safely entrust all our honest work, knowing that if we have striven manfully and finished our fight it is ours to say with the artist of old, "Non omnis moriar."

THE POETRY OF ROBERT BRIDGES

BY A. S. WARMAN

IT is now about six years since the uniform edition of Mr. Bridges' poetical works reached its sixth and temporarily final volume—if such a phrase is permissible ; and yet it is doubtful whether the treasures contained in the six light blue volumes are as widely known and appreciated as they ought to be, even among the possibly dwindling band of those who read and value good poetry.

This neglect was formerly excusable owing to the unobtrusive way in which Mr. Bridges' earlier work appeared. Few authors have published their work in so haphazard and so fugitive a manner. Some of the shorter poems were printed as early as 1873, but they and their successors were to be had only in pamphlet form, or were secreted in magazines, or, in some cases, were printed at a private press for the poet's friends alone to read. It was not till 1890, when he was in his forty-sixth year, that he gathered up his fragmentary and shy productions and cast his cluster of pearls before the public. After that many recognized that there was a poet among us with claims to be considered something more than a "minor" poet, something more than a stringer together of sugary or mawkish rhymes, a poet whose flame had not flickered up in a booklet of pretty verse and then died away. Thus there were not wanting those who in 1896 considered that Mr. Bridges had claims to the Laureateship which then fell vacant ; and when, two years later, his collected works began to appear in their present form, the critics did not fail to welcome the successive volumes with appreciative praise.

Recent anthologies, too, have duly honoured Mr. Bridges by

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inserting some of his shorter poems; the Oxford Book of Verse, for instance, contains nine; and one may imagine that the selectors did not find their task easy.

Yet it is probably true to say that the poet's admirers remain few in number; and some of these admirers would probably maintain that he is never likely to appeal to a very wide audience. That they are right in respect of the longer poems is not to be disputed. Several of the plays and dramatic pieces are essentially classical and scholarly both in subject and treatment. There is a note of restraint, even of severity, in them, and it cannot be said that the average reader is likely to be enthralled by the situations or carried away by the diction; he will not even have the pleasant if inartistic interest of hitting upon an occasional purple patch. Not that the author is another Ben Jonson with his learned dulness and formal accuracy, but that he is careful not to sacrifice the whole to the part, and so keeps on a steady level of excellence, or, as Coleridge puts it, he demands "continuous admiration, not regular recurrence of conscious surprise": purple patches in fact imply a good deal of drab fustian in between, and that is not to be found in Mr. Bridges' writings. Those who demand musical verse and unfailing charm of imagination and diction will prefer Shelley's *Prometheus Unbound* to Bridges' *Prometheus the Fire Giver*; those in quest of purple patches and resounding lines must go to Stephen Phillips' *Ulysses* and not to Bridges' *Return of Ulysses*; but there is no doubt in either case as to which author most savours of the classic style and spirit.

The plays on non-classical subjects make very interesting reading, particularly *Palicio* and *The Humours of the Court*, but it is to be doubted whether they are likely to become widely known by being put on the stage. Hitherto, at any rate, their acting qualities have not enticed managers to produce them. *Eros and Psyche*, again, a narrative poem of some 2500 lines in

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the manner of Keats, must seem, beautiful as it is, over archaic and prolix to the general reader.

It is for the sonnets and shorter poems of Mr. Bridges that an increasing audience is to be expected. The sixty-nine sonnets entitled *The Growth of Love* may be, as critics aver, in the nature of scholarly experiments—at least that is true of some of them; and some of them may be reminiscent of Shakespeare, not only in single lines such as “Writ in the expectancy of starry skies,” but in their whole tone and cadence; yet that their nobility and charm is for the most part authentic and not merely derivative no careful reader of them will deny. The temptation to quote half a dozen is strong, but one must suffice, the sixty-first:—

The dark and serious angel, who so long
Vex'd his immortal strength in charge of me,
Hath smiled for joy and fled in liberty
To take his pastime with the peerless throng.
Oft had I done his noble keeping wrong,
Wounding his heart to wonder what might be
God's purpose in a soul of such degree;
And there he had left me but for mandate strong.

But seeing thee with me now, his task at close
He knoweth, and wherefore he was bid to stay,
And work confusion of so many foes:
The thanks that he doth look for, here I pay,
Yet fear some heavenly envy, as he goes
Unto what great reward I cannot say.

The two points which at first strike a reader of the shorter poems are the simplicity of their diction and the fact that they are mainly concerned with love and with the external aspect of nature—with landscapes and seascapes. By simplicity of diction we mean that the poet always says quite clearly what he has to say, though in the most felicitously chosen words. It has been pointed out that his epithets, for instance, are unusual but unerring, never merely surprising; they have that “faint arresting

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strangeness" which is to be found in all the highest poetry. The expression "simplicity of diction" must also be qualified by remarking that Mr. Bridges is a consummate craftsman as regards metre. He has an expert knowledge of music, and a considerable number of his verses have been written specially for music.

Thus his lyrical pieces are pre-eminently successful, and he not only recalls but rivals the Elizabethan and Caroline poets. This stanza, for instance, to quote the first that occurs to the memory, is just like the opening of one of those songs in which the Cavalier poets were so profuse :—

Love on my heart from heaven fell,
Soft as the dews on flowers of spring,
Sweet as the hidden drops that swell
Their honey-throated chalice.

Its only fault is what Mr. Raleigh calls the fault of excess. Having begun with such a splendid stanza, the poet is hard put to it to avoid a *degringolade*.

On the other hand, Mr. Bridges is occasionally obsessed by his "stress" theory, which he has explained at length in a pamphlet on Milton's prosody. The carrying out of this pet theory into practice makes some—fortunately not many—of the poems appear repellent at a first reading, owing to the profusion of unstressed syllables that occur, the consequent anapaests and even tribrachs proving gravel in the mouth to those accustomed to more mellifluous rhythms. Most readers, in fact, will be of the opinion that "the numbers are harsh and unpleasing" in these poems. Examples will be found in the poems, *On an Autumn Evening* and *November*, and in the Twenty-second Sonnet.

But these are exceptions, and taking the poems as a whole we find them marked by such haunting charm of style and metre as to put Mr. Bridges in the first rank of singers, if

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these were the only criteria. One at least of our living critics, the most wayward as he is the most prolific, would say that that was enough, but the onus of maintaining this view is too great even for his Atlantean shoulders.

Let us agree that it is required of a poet who lays claim to the ear of posterity that he should adorn with his verse some thoughts about life which will prove permanently helpful and inspiring to man; that he should present the world with an imperishable gift, such as Wordsworth's "healing power," or the enthusiasm for progress exhaling from Shelley. What then is Mr. Bridges' "philosophy of life," his "message"? Some say he has none. It has been said of him that there is a want of humanity about him, of sympathy with man's griefs and perplexities, of sympathy with the hard lot of the poor and needy. All that he has to tell us, says one critic, is that he loves beauty and loves love. And a casual perusal of his poems certainly supports the view that his most frequently recurring note is one of joyous light-heartedness, almost of self-congratulation. When we read such lines as :

The idle life I lead
Is like a pleasant sleep,

or,

But since I have found the beauty of joy
I have done with proud dismay——

we tend to think of him as "housed in a dream, at distance from the kind"; and just as there are some who are irritated by the gaiety of Mozart, so some may turn away from the poet with the feeling that no deep distress has humanized his soul, and that he may as well be left to his complacent humming.

Such a view, however, is both atrabilious and limited. Let it be granted that the poet is for the most part joyous, that, to use his own words, "the best part of his art is gay": if he can infect others with his joy, if his praise of love has power to

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stir the atrophied affections of this or that reader, as the glowing sincerity and gusto of his verse must assuredly do, this is no trifling boon, and his poems must ever be reckoned among "the glorious songs that combat earth's annoy." But he touches other chords as well. The poignant grief which thrills through the poem *On a Dead Child*, the unlaboured mournfulness of *I Never Shall Love the Snow Again*, the stark pathos of *Winter Nightfall* (which Thomas Hardy might have written)—these alone would be sufficient to clear Mr. Bridges from the charges of facile optimism and scholarly aloofness which have been brought against him.

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No. 50. Vol. XIII.

April, 1910.

SOCIAL CONDITIONS IN BELGIUM

BY C. B. HAWKINS

THE volume on the cost of living in Belgian towns recently issued by the Board of Trade incidentally throws a good deal of light on general social conditions. The following impression of working-class life in that country has been mainly founded on the facts collected in this investigation. Belgium has a special interest for Englishmen. With a population of little more than seven millions and an area about equal to that of the three largest English counties, it is our fifth largest customer. Moreover, we owe to Flemish craftsmen the foundation of the textile manufacture in wool and worsted, out of which our industrial greatness historically developed.

The enquiry was mainly directed to ascertaining the difference in cost to an English workman if he went to Belgium and continued to live there exactly as he has been accustomed to do in his native land. But the descriptive reports on particular towns contain information on many other points. The investigators appear to have been much impressed by the remarkable number of licensed houses. In some working-class streets every house is an *estaminet*, and the proportion of licenses to population appears to be not less than one to every fifty inhabitants. In Charleroi they duly note that the miners

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amuse themselves with pigeon-flying and cock-fights (which are forbidden by law), and—very strangely—with cock-crowing competitions.

But the result of the enquiry as to relative cost of life may, perhaps, be just mentioned before we go further. An English workman living in Belgium in an English way would find that his expenditure on food and fuel would remain almost exactly the same. He would, however, be exempt from local taxation, and his rent would be considerably less. Owing mainly to this factor he would find his total outlay reduced by about 9s. in every 100s.

This assumption is purely hypothetical. An English workman in Belgium would, in fact, have to revise his whole scale of life, because his money wages would be reduced by 37 per cent, whilst his hours of work would be increased by 21 per cent. A London bricklayer, for instance, earns in a full week of fifty hours 43s. 9d., but the most he could earn at his trade in Brussels would be 27s. 7d. for a week of not less than sixty-six hours. This striking difference of relative wage levels makes any comparison of working-class budgets peculiarly difficult. In England a collection of household expenses relating to incomes of from 20s. to 25s. would not come from highly skilled workmen, whereas in Belgium the earnings of nearly every class of skilled artisan fall within these limits. When every allowance has been made for the subsidiary earnings of wives and children, there is always the difficulty that Belgian budgets relating to any grade of income, come, on the whole, from a class which is socially and industrially superior to the class which enjoys a corresponding income in this country. They do not, therefore, allow of any direct comparison as to relative well-being or habits of expenditure, as between class and class. The summarized results of the 1800 budgets collected by the Board do, however, illustrate certain broad differences which are true of all classes. A working-class

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household in Belgium, compared with an English family with the same income, consumes considerably more bread, a little more meat, double the quantity of potatoes, and from 18 per cent to 25 per cent more butter, margarine, and dripping. As against this, the Belgian consumption of sugar, cheese, eggs, and farinaceous foods other than bread or flour, is considerably less. Milk, which is very much cheaper in Belgium than with us—2½d. a quart as against 3d. or 4d.—curiously enough, does not enter more largely into the dietary of the Belgian working man. Families with incomes of from 20s. to 25s. use about two pints a week more in Belgium than families with similar income do here, the consumption being eight pints in Belgium against six in England; but at every other grade of income the consumption is relatively less. This may be partly accounted for by the fact that the number of children in Belgian households is slightly less than in England.

These general facts may be supplemented by rather more graphic details taken from the reports on individual towns. Thus in Malines, where there is a large manufacture of furniture, we are told that the most important elements in a working-class household are a mixture of chicory and coffee, white bread made from foreign wheat—on which, be it noted, there is no duty—margarine, and potatoes. Soup made of vegetables and flavoured with a morsel of bacon fat or other meat always appears at the chief meal of the day. Most families eat fresh meat on Sundays only, and the most popular dish is a kind of stew made with vegetables and scraps of lean beef called *carbonade flamande*. On other days fresh or salted bacon, or sausages of various kinds, are usually taken. The most popular varieties are known as *boudin blanc* or *boudin noir*, of which the chief ingredients are made of pigs' fat and blood. Of these delicacies a pound may be bought for 3½d. in Brussels. Another popular dish known as *Kip Kap* consists of fragments of meat and offal which have been passed through a

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mincing machine. A pound of this mixture may be had for 2½d.

In the matter of housing, the Belgian working man, like his English *confrère*, generally has a house to himself. The tenement system only occurs as an exception in certain crowded areas. In Brussels city, however, nearly half of the working class households are housed in one room, and in the whole area of Greater Brussels more than a third of the working men live under these conditions. In Liège and Verviers single-roomed tenements are also common. In Antwerp the most typical dwelling is a six-roomed tenement of three stories, occupied by two households. In Tournai two-roomed tenements, in houses formerly occupied by middle-class families, are common; and in Charleroi there are similar tenements in small back-to-back houses. But in all these towns, including Brussels, self-contained cottages occupied by one family are common, and in most they predominate. Verviers, the centre of the Belgian wool and worsted industry, is the only town investigated, in which large tenement houses, with from four to ten families each, afford the only accommodation available.

Compared with England, the separate houses occupied by working men in Belgium contain fewer rooms, but these are slightly larger in size. Houses of two, three, or four rooms occur in about equal proportions. In England the prevailing type of house was found to contain from four to five rooms. For a house of three rooms in a Belgian town the predominant rent ranges from 2s. 2d. to 2s. 10d.; in England the same accommodation costs from 3s. 9d. to 4s. 6d. Expressed in index numbers, taking London as a hundred, rent in Brussels, the highest rented town in Belgium, is represented by an index number of fifty-one, the corresponding figure for Turnhout and Paturages, where the lowest rents occur, is only twenty-two.

In all the larger towns the number of cottages in courts and yards seems to be a characteristic feature, and these often

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leave much to be desired in the way of light and air. Sanitation and water supply are almost everywhere bad. Even in a great city like Antwerp there is no system of sewers. If there is any general system of water supply, it is not usually laid on to each house, but is supplied from a public tap in the street. Much the commonest plan is a tank filled by rainwater from the roof. The standard of comfort in the way of fittings and accessories is in most respects very much lower than the average English housewife is accustomed to. Sinks are not often to be found, slops being thrown into an open gutter in the street. The staircases are steep, and in the older houses, as in Bruges, degenerate into mere ladders. There is seldom a through passage, the front room usually opening directly on the street. But the two things which an English eye would probably miss most about these houses are internally the absence of open fires, and externally the lack of any attempt to grow flowers. Forecourts with flower-beds are unknown, and even window boxes and pot flowers are very rare.

On the other hand, the whitewashed external walls, with doors and shutters painted a brilliant green, give an appearance of brightness and cleanliness which is generally characteristic of at any rate the older Flemish towns. Indoors the tiled floors and polished metal fittings of the curiously shaped Flemish stoves, kept with the most scrupulous care, make the working-man's house cleanly and homelike. Despite the very low wages which obtain, the furniture in these homes is often remarkably good and plentiful. In the report on Malines, for instance, the investigator notes :—

The homes of working people . . . are extremely well kept . . . being scrupulously clean, while many efforts at adornment are noticeable. Pottery is popular, and the furniture generally includes several carved objects such as oak cabinets and oak tables.

No account of social conditions in Belgium would be

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complete which left out the influence of its extraordinarily cheap railway system. It is so cheap that working men are often found living at a remarkable distance from their work. In Brussels, for instance, men in the building trade often live as far away as Louvain, whilst others live in the village of Waterloo. Similarly, labourers in Courtrai often find employment over the border in the Roubaix, Toxurcoing, and Lille. In Liège and Charleroi much of the unskilled labour is done by men who come in from villages in the agricultural districts of east and west Flanders. They lodge in the town for five nights in the week, and spend their week ends at home. The charge for a night's lodging in a café in Liège is 2½d. or 1½d. if the lodger is content to share a double bed. This is a general custom throughout the Belgian iron and steel district. Thus in Seraing, where day and night shifts are worked, the same system obtains with regard to beds in the lodging-houses—one bed serving for two sets of occupants.

This is perhaps one of the disadvantages which have to be set against the many advantages of cheap travel. It would be very interesting to know what influence this factor has had on general social conditions in Belgium. It certainly enables a large rural population to earn their living in the towns. This may in part explain the very low money wages which are earned.

It may also contribute to the relative weakness of the trade union movement in Belgium, because so many men do not live where they work. Trade unionism is also affected by political causes. In every trade which is organized at all there are separate unions for Socialists and Catholics and sometimes for Liberals as well. In consequence there has been little success in making terms with employers. Even in Liège, the very centre of industrial Belgium, there are no standard rates or recognized hours for miners, engineers, and small-arm manufacturers. The strength of the movement, so far as it is

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not political pure and simple, has gone in the organization of co-operative distribution. Co-operative bakeries especially are to be found in most towns, and in the more important industrial centres there are elaborately equipped stores as well. These have cafés and meeting-rooms attached to them which are centres of social intercourse and political agitation.

AN EXPERIMENT IN INDUSTRIAL LEGISLATION

By J. J. MALLON

(Secretary National Anti-Sweating League)

THE enactment by Parliament of a measure providing for the fixing and enforcement of minimum rates of wages in certain selected trades, is admittedly strong meat for a generation not yet free of influences of laissez-faire. Nevertheless, it constitutes a less violent departure from precedent legislation than may be supposed, and indeed may be regarded as the consequence of regulation which, for almost a century, has been progressively applied to industry. In the limitation of the working day of women, the protection of children, the insistence on a minimum standard of sanitation, we see foreshadowings of the Trade Boards Act. In more recent legislation, we see it foreshadowed more clearly still. The Particulars Clause of the Factory Act operating in "piecework" trades insists upon a declaration, prior to work being done, of the price to be paid for the work. Still more lately the White Phosphorus Act forbids the use of white phosphorus in the making of matches, and in protection of manufacturers and workers thus controlled, keeps out of the country all matches which include this deadly ingredient.

The tendency of industrial legislation to concern itself with the creation of definite minimum standards of health and comfort, is clearly seen in all these regulations. Profoundly good, however, as the regulations are, they leave one evil untouched, and they have been, therefore, felt to be incomplete. The regulation of hours and of conditions is valuable, but its good effects are in large degree lost if the worker, safeguarded up to a point, is beyond this abandoned, to the destruction

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possibly of the very sources of his strength. In short, it is not sufficient to establish standards of hours and of sanitary conditions : a standard of wage must be striven for too. And where the workers themselves cannot establish the wage standard its creation must be the concern of the community. The Trade Boards Act is the recognition of all this, and it is, therefore, as the last principle needed to complete our industrial law that the Act is to be appraised.

First as to the need of the Act. The Select Committee on Home Work, which issued a valuable report in 1908, sufficiently proved the existence of unduly low rates of pay in a number of industries.

The report says :—

“The conditions under which they (the sweated workers) live are often not only crowded and insanitary, but altogether pitiable and distressing, and we have evidence that many are compelled to have recourse to Poor Law or charitable relief.”

This refers to home workers, but evidence was laid before the Committee to show that in many cases the factory workers were not more happily circumstanced. Among both home workers and factory workers, whenever these were unorganised, wages were shown to be tending downwards, and indeed the payments to such unorganised workers tend to be entirely arbitrary. Miss MacArthur, the Secretary of the Women's Trade Union League, mentioned as typical, the following case :—

“There is a large ammunition factory at Edmonton—cartridge making. Lately another ammunition factory has been opened in a district near. Two girls left the Edmonton factory to go to the other factory. The one girl is able to earn now about half what she earned at the Edmonton factory, and the other girl in another department is earning double what she earned at the Edmonton factory. So that would show that in one department that firm are paying 40 or 50 per cent

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more, and in another department 40 or 50 per cent less, than the other firm."

Since the Committee concluded, proof of existing underpayment has been afforded on a much larger scale by official investigations into the wages paid in certain groups of trades. The Report of the Board of Trade on Earnings and Hours of Labour in the Clothing Trade in 1906 warrants this summary of the wage conditions of the trade ; of the men employed in wholesale tailoring, some 10 per cent earn less than an average weekly wage of 20s., of the women 29 per cent earn less than 10s., and only 27 per cent more than 15s. per week. Yet in this trade and in all the others in which sweating occurs, a large section of employers will be found to pay their workers satisfactory wages. Existent wage variations constitute indeed the clearest justification for the establishment of Trade Boards. Enquiry, for instance, has shown that the best boot manufacturers in Leicester pay in some cases more than twice as much as the worst firms. Here are other instances :

Before the Select Committee, already alluded to, three workers making baby-linen of exactly similar quality were found to be working at three widely different rates.

In Glasgow an interesting investigation lately carried out by the Superintending Sanitary Inspector into the wages earned by women home workers in some sixteen trades, revealed large variations in all of them. These are typical comparisons :

	Best Firms.			Other Firms.		
	s.	d.		s.	d.	
Shawl fringing . . .	2	0	a doz.	1	6	a doz.
Cheap shirt finishing . . .		3½	"		1½	"
Girls' underclothing . . .		9	"		4	"
Finishing pyjama suits . . .	1	6	"		8	"
Ladies' underclothing . . .	3	6	"	1	6	"

It will be seen therefore that the Boards are not merely concerned to secure increased rates of payment for workers ; they

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are equally concerned with the survival of the higher type employer whose better standards and all that they mean to society are jeopardised by existing industrial licence. It is this consideration that has influenced many large employers to favour the creation of Boards. The Boards promise a common basis of wage: they promise therefore that employers will seek economies through machinery, business foresight, and organising power, and it is in these ways that the better employers would wish to seek them. The economies of sweating content only the comparatively unintelligent and the base. Let one case be cited in proof:

Prior to the passing of the Trade Boards Act, certain employers at Cradley Heath, where women chain workers earn as little as 4s. for a full week's work, were approached with a view to their voluntarily attempting to increase wages. Some of them, genuinely concerned at figures that were submitted, professed anxiety to make conditions as good as possible for their workers. They believed, however, that their power to make improvements depended upon the adhesion of other manufacturers much less sensitive than themselves. No action was taken, therefore; but that the attitude of these employers was not mere hypocrisy was proved when, later on, they were unanimous in an invitation to the Board of Trade to include them in the scope of the new Act.

So far then as the Boards propose to level existing rates to the higher standards that prevail, their task is one in which they will be given powerful support. So far, too, as they are content with this levelling, it is clear that the argument of foreign competition is evaded. That argument, however, is important, and may at once be met. It is met most readily by the argument of the economy of high wages. English industrial history makes one thing very plain, namely, that it does not pay to buy human labour at too cheap a price. The industries most firmly held by this country are industries

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like the Lancashire textile trade, in which fixed minima have prevailed for a great number of years, and from which sweating has been thrust out. Mr. Sidney Webb is only the most brilliant of those who have shown the connection between the prosperity of the Lancashire industry and the policy of fair payments on which it has grown up. The argument as to Lancashire may be summarized thus: that in proportion as wages have increased and hours of work have lessened, cost of production has grown less.

Elsewhere also it will be found that these things, fair wages and industrial development, are causally connected. The obvious retort to this argument is, of course, that if it is valid no special protection is needed against the sweating employer who in passage of time will be crushed out of industry by his wiser and juster competitor. This retort, though to the point, ignores important aspects of the discussion. In the first place, the sweating employer does not stand alone. The promise of his extinction by ordinary process while in some ways comforting enough, does not soothe us as to those "pitiable and altogether distressing" people of the Parliamentary Committee's Report. Secondly, recourse to better machinery and better organization, undoubtedly an effective answer to competition based upon sweating, is not always easy to employers short of capital; short too, maybe, of perfect faith in economic theory. That nevertheless the theory merits faith can be quickly shown.

In the box-making department of the works of a certain well-known cocoa manufacturer the average hours worked are forty-one per week, and the minimum rate of wages for women workers is 17s., an amount exceeded by a considerable number of workers, some of whom receive as much as 30s. per week. Yet this factory, though it produces boxes only for the consumption of the cocoa firm, has now brought its cost of production very near to that obtaining in box factories where

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sixty hours a week are worked and the women operatives receive as little as 7s., 8s., and 9s. a week. This is surely a striking case.

The argument is supported even more powerfully by the experience of Victoria under the Wages Boards which in that colony have now been in operation for ten years, and indeed have been the inspiration of the British Act. Mr. Aves, the Commissioner who investigated the working of the Boards in Victoria, quotes many persons in favour of the view that increases of wages which they have brought about have not raised cost of production. He says :—

“Another employer in a clothing factory, somewhat strenuous in his control, and exacting first and foremost from his employees that degree of skill, no matter how highly specialized, which secures efficiency, but a warm supporter of the Special Board system, told me of an experience, certainly exceptional, of several years during which wages had increased 20 per cent, and cost had diminished 35 per cent.”

It is thus seen that the ability of the Victorian Wages Boards to increase wages in some fifty trades did not depend upon the protective system which operates there. Rather these wage increases, by compelling closer organization of the affected industries and the selection of efficient workers over those who were less competent, have improved the industries and rendered them more effective than formerly for competition. It is upon this theory that the Trade Boards Act takes its stand. As a matter of fact, however, the industries with which it is first to deal are trades in which the consideration of foreign competition is not important. In only one of them is there keen competition from abroad, and as in that case not the whole trade, but only certain finishing operations are scheduled, the Trade Board experiment can be permitted without any fear of industrial disaster.

Let us now consider the actual framework of the Act.

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The elements in a Trade Board are to be three. Equal numbers of workers and employers (the total number of persons on the Board will vary according to the size of the trade) will be selected to represent the workers and employers. In addition, the Board of Trade will appoint representatives who shall number less than half the total number of representative members, and will in most cases be three. Composed in this way, the Board is seen to be authoritative and responsible. The persons who constitute it are either directly interested in the well-being of the industry, or they are persons of official character selected because of special fitness to handle the delicate questions that will demand the attention of the Board.

It will be the work of the Boards to establish minimum rates of wage. They will have to consider existing payments, and in most cases also get evidence as to the cost of living in different districts. At the outset probably the Boards will be well content to level up prices, and, as has been shown, there is in this change ample scope for effecting of very considerable improvement. The measure of betterment will, of course, not be the same in each trade, but, on the example of Cradley Heath, it ought to be everywhere of a marked kind. To begin with, four trades are taken—wholesale tailoring, cardboard box making, lace finishing, and the making of certain kinds of chain at Cradley Heath. In this last industry, comparatively simple in character, the Board was established in January last, and already a large part of its work has been done. A time rate has been fixed and piece rates agreed upon for a considerable number of chains.

The plight of the Cradley Heath women, of whom there are nearly 2000, has for a generation been unhappy in the last degree. The effect of the work of the Board may best be seen by a comparison of the new time rate with the previous earnings of some of the women. At a recent meeting of some hundreds

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of workers it was found that not one averaged 7s. a week of net wage. *The minimum time rate for the industry for a week of fifty-four hours has been fixed by the Board at 11s. 3d.*

The other industries scheduled have been less easy to deal with. In wholesale tailoring alone some three hundred thousand workers are affected, and possibly a hundred thousand more will be dealt with by the Card Box Board. To inform all these workers about the new legislation is a huge task, and to reconcile the interests of the different sections of the trade and of the different grades of workers and of employers, a work of patience and delicacy. To a large extent this has now been done, and both these Boards will very soon begin to operate. The difficulties they will have to contend with are mainly two: firstly, the fixation of piece-rates; and secondly, at a later stage, the enforcement of these rates. The first difficulty is one that probably will affect the cardboard box trade more than that of tailoring, because of the greater variation in the patterns of the articles made. It is hoped, however, that by adopting a system of operation rates by which boxes of various kinds can be classified and then priced in accordance with their dimensions, this task will be simpler than appears. But at the best it must take a long time, and those who are interested in the work of the Boards will do well to be prepared for an interval of patient waiting before further results are looked for.

The second difficulty is one the magnitude of which can only be known after experiment. It will be lessened in proportion as the different organizations concerned are successful in getting the workers collected into trade unions. It is thoroughly gratifying, therefore, that so far there is every indication that unionism, aided by the impetus of the new Act, will make great progress among the workers concerned. Already in both the large scheduled trades the factory girls, until now almost indifferent to their interests, are joining unions and

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exhibiting a desire to make the most of this new chance of altering their conditions for the better.

Apart altogether from the power that the Boards will exert, the organization of these women on a large scale would entirely transform and simplify the problem presented by the sweating trades. Acting behind a Trade Board, it is quite certain that unions to which any large percentage of the operatives in an industry belong, can make that industry yield, to all who depend upon it, more than the mere essentials of decent life.

THE CLAIMS OF CIVIC ARCHITECTURE

By J. HUBERT WORTHINGTON

THE evidences of a revival in the England of to-day of interest in architecture, the art which is most of all inseparable from national life, will be hailed with satisfaction by all lovers of beauty. As yet, however, this interest is largely confined to one phase only, to domestic work—a phase in which our architects have always been particularly successful. When we turn to the architecture of our large towns we find few enough signs of progress or beauty, although architectural beauty is far more necessary in our modern cities, where the beauties of nature can rarely atone for the ugliness of building, than where the monks of old raised their stately monasteries in secluded valleys.

The causes of this absence of noble architecture are many. Great architecture in the past has been the outcome of a national demand for and love of beautiful buildings, whereas now there are many of even the cultured public who will go into raptures over these same monasteries and cathedrals, discoursing of the sculpture at Chartres or enumerating the different periods of an English abbey, who ignore the building of a town hall in their native town, and treat modern civic architecture with apathy or contempt. Thoughtlessness is the principal cause of the absence of fine architecture, because the public have never really considered its vital influence on civic life. The “man in the street” may not be capable of analysing or appreciating the inner mystery of beauty, but ugliness and vulgarity have none the less their evil influence upon him, just as beauty may elevate his moral tone, though he may not know or admit it. Yet who will seriously deny the influence

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of environment? It is time imperatively to demand fine buildings in cities where crowded thousands pass their lives, since all buildings, when once erected, must stand for good or ill. Scientific study and commercial enterprise occupy so large a proportion of the educated brains of the country that the artistic side is largely overlooked. Our modern life should surely be better balanced. We marvel at the wonders of our twentieth-century civilization, at the labour-saving of machinery and the immense strides in the realms of scientific discovery, yet with all this we find a falling away in culture, in the appreciation of things beautiful: "we waste our money on things that vanish." In Roman times it was hard to know where science ended and where art began; their mighty aqueducts possess a sublimity that many of their more architectonic buildings lack. Memories such as these make us long for a juster mingling of the functions of engineer and architect at the present time. Ruskin has a delightful little passage that we should all take to heart: "You will see the wise cottager's garden trimly divided between its well-set vegetables and its fragrant flowers." Banks and insurance companies, merchants and shopkeepers, should erect buildings that serve more than to satisfy the bare dictates of utility. Yet to-day we find whole rows of buildings in our streets standing upon ground floors of plate glass. That repose and breadth and harmony in building which might help to counteract the nerve-racking turmoil of modern civic life is singularly absent. We need more cohesion between one block of buildings and another when placed in close proximity in the same street line. It is incongruous to see in a main thoroughfare a small two-storied building nestling up to a gigantic warehouse; and in this connection one may refer to that over-reverence for the mere age of things that preserves with jealous care some small half-timbered public-house, possessing little other merit than that it was erected three hundred years ago; while a work of

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genius, whose architect may have passed away only a score of years ago, is ruthlessly demolished to make way for some commercial speculation.

Opportunities are constantly thrown away, thousands are annually misspent on large and costly erections which, though they cover vast areas and rise to considerable heights, lack the quality of that proportionate treatment that buildings of such dimensions should possess, and so on every side we see pretentious failures.

A more tangible cause for complaint lies with certain departments of our civic administrations. Considerable effort is being made by means of stringent by-laws to insist that individual buildings should be in accord with a code of rules, in order to prevent breaches of hygienic and sanitary principles and the grosser faults of "jerry" building. But while these by-laws may ensure that a building is habitable, and that it will not fall down, they often impede rather than aid artistic progress. Many noble designs are mutilated by the uncompromising insistence of "red-tape" officials. By-laws are often irritative impediments to freedom in design, especially in buildings of a monumental type. If Englishmen would consider the cities of other great civilizations—the Acropolis with its "white houses of the gods" gleaming against the deep blue sky of Greece; imperial Rome with its splendid colonnaded squares, its temples, palaces, and sumptuous *thermae*; Paris of to-day with its shady Boulevards and imposing vistas—the comparison with some of our great towns in the densely populated north would hardly leave them cause for congratulation. It is time for some serious organized effort to be made to improve the surroundings of our growing cities.

There are, however, indications of serious attempts to remedy the present condition of architecture. One of the greatest hopes for the future of monumental design is the recently passed Town Planning Act, which is already

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becoming the centre of much thought and attention. The close connection of architecture with town planning is of course obvious, and the matter must not therefore be left entirely in the hands of the borough surveyors and social reformers, for more is needed than the mathematical precision of the engineer and the enthusiastic dreams of the idealist. The trained eye and creative brain of the architect should be given scope in this vital subject not only in the individual buildings, but in the even more important question of the general scheme. We do not want the mere monotony of grid-iron streets, but a broad sweep of crescents and a varied treatment of open spaces. We might learn a lesson from the Romans, who in the imperial Fora wisely introduced great hemicycles to counteract the weariness of perpetual rectangular forms.

The fact that town planning is now to be a practical power leads one to hope that real progress may be made towards making our cities beautiful; and as a further step in this direction, why should not each city have a standing committee of her leading architects and art-loving citizens to act as censors for the prevention of the growth of ugliness, to forbid the erection of blatantly incompetent designs, and to insist on greater artistic cohesion in dealing with streets and squares? Nor should their attention be confined to buildings only, but public monuments, statues, and fountains, street lamps and standards for electric trams, and many of the small things that might lead to beauty if under judicious supervision, should come under their control.

The public should note with satisfaction the efforts that architects themselves are making to rectify certain abuses in their own profession, and should endeavour, where possible, to assist them in the difficult problems remaining to be solved. The Royal Institute of British Architects is beginning to take the preliminary steps towards the prevention of the overcrowding of the profession by men who are altogether incom-

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petent. Qualifying examinations cannot produce men of genius, but they can at least insist on moderate competency, eliminate breaches of professional ethics, and prevent the transformation of a learned calling into a commercial gamble. This question is one that really affects the public, for they suffer even more than the profession, ignorantly employing men who cannot adequately look after their interests. And there is great hope for the future of the art in the revolution in architectural education, wherefrom a highly trained personnel may be confidently expected.

Until recent years it was almost universally the practice to take the boy early away from school and article him to some architect, in whose office he was free to pick up such information as he was able, a method which may partly account for the fact that our architects have lately been inclined to flit, like butterflies, from flower to flower, trying here a relic of the Gothic revival, here an essay in Romanesque, there some touch of *l'art nouveau* or the innumerable phases of Neo-classic. The Universities are, however, beginning to give degrees in architecture, and London, Liverpool, Manchester and Birmingham have honours schools. It is, of course, impossible in a three years' University course to obtain more than a solid groundwork in architectural education, but it is just the systematic method of schools under sound control that may at length direct architecture into more definite and progressive channels. If the student has knowledge of the principles of architectural design, he can soon acquire practical knowledge in the subsequent training of office routine. The proportion of students who annually proceed to take degrees is, it is true, small at present, but as time goes on the movement is sure to grow, and the sound liberal education thus obtained will raise the tone of the profession and produce more competent men in the future. We need a more definite ideal of architectural expression, and now that bodies of students are being

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educated in more corporate groups it makes one hope that the great towns of England of to-day will develop architectural characteristics of their own, as did Florence, Venice, and Rome at the time of the Renaissance.

For the production of national art, however, as has been already stated, more is needed than a body of trained artists, for, as Ruskin says, "All good architecture is the expression of national life and character ; and it is produced by a wide and eager national taste and desire for beauty." How then can such national taste and desire be cultivated, for no one can deny that it is at present in abeyance. In the first place, much could be done if the general Press were persuaded to stimulate a healthy public interest in architecture, for the Press nowadays has infinite possibilities of doing good, of doing harm, or of doing nothing at all. The professional and technical building papers reach a high degree of excellence ; the architectural publications of to-day are amongst our booksellers' most attractive wares ; but they have little effect upon more than the inner circle of art lovers and connoisseurs. The daily newspaper should have more articles written for the lay reader by men who understand and are qualified to criticize. We find full accounts of concerts, plays, and picture exhibitions, yet seldom a word of merited praise or blame for the art which, above all others, belongs to the people.

Secondly, there should be more public lectures by those who have both artistic and technical knowledge, men who have themselves passed through office routine and wrestled with the problems of design, and in connection with University extension courses such excellent books as *Essentials in Architecture*, by John Belcher ; *The Fine Arts*, by Baldwin Brown ; *The Mistress Art*, by Reginald Blomefield, might be more widely circulated.

Ars longa, vita brevis, and during the present generation we cannot expect any great advance, but the real possibility of reviving interest in art and beauty lies with the future genera-

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tions. Much might be saved if schools and universities would but introduce the study of architecture into their curriculum, if not for all their pupils, at any rate in the more advanced stages. There is no need to enlarge upon the advantages of this study in a sound general education. It touches upon a thousand points of interest, historical and social; it trains the eye, stimulates the imagination, and fosters the love of beauty.

Let us now briefly consider a few of the points which form the groundwork of a proper understanding of architecture. Good architecture is not, as is so often assumed, a matter of mere ornamentation, a luxury for the rich. It is *rather* a question of vital principles that underlie every style, whatever its outward expression might be. A building should be structurally and truthfully sound; it should be planned to suit its particular purpose, and the treatment of its design should clearly express the same; a rhythmic ratio of refined proportions of breadth to height, mass to mass, solid to void, light to shade, are of far greater importance than the subsidiary matter of ornamentation, which in itself avails little if the former essentials are neglected. In considering details it must be borne in mind that they are only parts of the whole, that they exist primarily to aid the general effect. Enrichment should be used with restraint and care, for nothing is so vulgar as excess of finery, and simplicity is one of the special charms of good architecture. Another popular fallacy that should be eradicated is the notion that architecture is a matter of exterior only. For the appreciation of the art an elementary knowledge of planning is essential, for elevation and plan should never be divorced. In a hospital scientific ingenuity of plan is paramount, while the more æsthetic beauties of a monumental building, the rhythm, symmetry, grouping, and general effect, are largely dependent on the plan. The equally important factors of methods of construction and building materials open out

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endless fields for study, and it is such essentials as these that must be grasped as the keys to the appreciation of what has been termed the most intellectual of the arts. A mere romantic interest in the past will not be of great value in following the present and future needs of architecture. The public cannot possibly be expected to follow all the deep thought that the true architect bestows on every detail of his work. It cannot be initiated into the subtle workings of the creative mind, for *ars est celare artem*, but it can realize the vital importance of architecture in our civilization and further its progress by sympathy, demand, and appreciation.

Future developments of modern public architecture must almost inevitably be based upon the classic rather than the mediæval idea, for the failure of the Gothic revival in the nineteenth century and the dominating factors of materials, building methods, and exigences of plan, prove conclusively that the mediæval treatment, i.e. that based upon the pointed arch of small stones and an elaborate system of thrust and counter-thrust in vault and buttress, which are the predominant features of the Gothic style, is—for a block of offices, a warehouse, or a shop—an anachronism.

No art lover can behold the buildings of the Middle Ages without the sense of rapture that the abbey or cathedral must arouse, for they are amongst the phases of architecture which make the most direct appeal. But while admiring them we must realize that they belong to a different age from ours, and between the constructive methods of the Middle Ages and those of our own day there is a great gulf fixed.

For the city building of any size that is now demanded the steel or ferroconcrete frame is almost compulsory, involving a post and lintel rather than an arenated form, while for more monumental structures the use of concrete domes and vaults, more in the Roman manner, seems the most logical.

The historical aspects of the question point to the same

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conclusion, namely, that the classic ideal is the one upon which our inspiration in pure design should be mainly based, for however much we may admire the picturesqueness of the mediæval town, with its narrow tortuous streets, its overhanging buildings, its frequent gateways, we must bear in mind that it was hemmed in for safety by encircling walls, which allowed for little expansion, and thus necessitated unhealthy crowding. Insanitary and liable to plague and fires, the town of the Middle Ages was very far removed from the needs of a modern commercial city. Times have changed, the whole outlook upon life has changed, and we must face the facts of to-day.

Towards the end of the fifteenth century the expression of European intellectual life suddenly underwent a revolution. "Men opened their eyes and saw," bursting from the strict bonds of mediæval childhood into the liberty of youth and dawning manhood.

The Renaissance of art was but one aspect of a great intellectual movement that spread gradually from Italy throughout Europe, and with Brunelleschi the Florentine architecture, in the modern sense of the word, began. It was very different, both in practice and expression, from that of the Middle Ages. More and more the art came under the control of one man, the architect, as opposed to the old guilds and craftsmen. We may lament the change, but we must accept it, acknowledging that time and history are powers beyond our individual choice. Moreover, the work of the early Florentine school of the Renaissance shows, that though ancient Roman architecture may be taken as the principal source of inspiration, it by no means follows that it is necessary slavishly to copy its style.

Renaissance architecture passed into England largely through the influence of Palladio, who was not one of the greatest of the Italians, but whose work, being considerably later, lacks the vigour and freshness of his predecessors. It would probably have

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been better if the influence in our country had been Brunelleschi or Peruzzi, for it has been stated that where Peruzzi used his brains Palladio used his notebook, and there is something pedantic about the latter's insistence on certain fixed rules. In mentioning Palladio, reference may be made to a practice very common with architects of the Renaissance, namely, the use of applied orders. The classic column and its entablature are affixed against the wall, being part of it and acting merely as a screen without performing the essential function of a column support. This is a much debated point, but surely a column should be used as a column and not as a purely ornamental feature. The fact that the Romans themselves were so fond of this treatment should by no means be binding on us, for the Romans had faults as well as virtues. But it is from them that we can learn the secret of the grand manner in planning and in the grouping together of vast halls for the accommodation of crowds and the transaction of business, for the Romans were above all things great planners and constructors, supreme in the treatment of great cities and monumental buildings. With their grandeur and strength we should blend the truth of the Greeks and Goths and the best qualities of the Renaissance, combine the great advances made in the laws of statics and structural design in our day, and build up from all these sources a civic style that is founded on respect for what is pure and truthful in the styles of bygone days.

In hurriedly reviewing the trend of architectural development, one cannot omit to mention the modern architecture of America, where we find evidence that compels us to acknowledge that the better class of American architect is the most successful of modern exponents of a civic style. Backed by splendid resources and an appreciative patronage, unfettered by the prejudices of insularity, his mind broadened by a thorough education and the advantages of travel, he passes from one new problem to another, solving all with admirable success.

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American architects are extremely scholarly, possibly a little too much so, but they have a solid grasp of classic principles, and express this grasp in a characteristic national manner. They excel in an appreciation of scale, in the large bold treatment of building, a quality that we particularly lack.

In summing up the points to be kept in view, let us keep clearly in our minds a vision of the city beautiful, which we wish to see realized, striving by sure steps to reach the ideal we set before us : a city with majestic vistas and broad streets, lined with buildings that may contribute to the mental health, power, and pleasure of man, as well as serve the purposes of utility. Let us have stately civic centres, where the public buildings are grouped ; squares and open spaces, planted with flowers and trees, with monuments arranged in coherent harmony ; quiet secluded squares for the professions, after the manner of the Temple Courts in London, away from the turmoil of the street traffic, grouped together so that one might know where to find them ; convenient shopping centres and arcades, markets and exchanges grouped with some idea of symmetry ; great railway stations, placed centrally, with wide approaches laid out to form attractive entrances. Shops and restaurants, warehouses and office buildings, should not be considered as out of the pale of art, for every building should outwardly express in clear language the object of its existence, whether it be dignity in court of law or public library, or grace in theatre and concert hall.

It will be said that such dreams are uneconomical and absurd, but it is rather the present state of things that is absurd and wasteful—wasteful not only because so little is done to make life in our cities happier and more livable, but also because there is a lack of method and forethought for the expansion that must come. The amount of opposition to the beautifying of our cities is indeed enormous, for the commercial man has a suspicion and distrust for artistic matters and cannot

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see the difference between mere building and architecture. But there is a latent love of beauty inherent in most men and women, which only needs to be called forth, and it should be the aim of those who have this love developed in themselves to do all in their power to hand it on to others and fight against the growing tendency to matter-of-fact calculation and mathematical dryness of design.

It is useless to complain because we may not have the gleaming loveliness of marble and mosaic, the wealth of Oriental colouring or mysticism of an Eastern shrine, for our climate with its fogs and rains has not the possibilities for such display as the clear atmosphere of sunnier lands. But with us, perfection of form, combined with a truthful use of suitable materials, is all the more necessary. And it should be our pride and duty to hand on to future generations the great traditions of the past. Simplicity, repose, vigour, breadth, and scale are the means through which we Englishmen should strive to reflect, in the architecture of our great towns and cities, the spirit of a mighty empire, by an appeal to our highest culture and to our loftiest aspirations.

TOWARDS EDUCATIONAL PEACE

THE Education Settlement Committee have just published, through Messrs. Longmans, under the title "Towards Educational Peace," a series of proposals, which it is hoped may form a basis of future legislation. The Educational Settlement Committee was formed in consequence of an attempt made to find an educational settlement in connection with Mr. Runciman's Bill. In December, 1908, after the withdrawal of the Bill, the Committee met and appointed an Executive, representative of different schools of belief and educational experience, whose members have since been engaged in prolonged enquiry and conference, of which the present proposals are the outcome.

The object of the scheme is to retain religious teaching as an integral part of national education, while permitting the largest freedom to all forms of conscientious belief. It proposes on the one hand to enlarge and strengthen the existing system of Council schools, so as to place accommodation in a publicly managed school within reach of every child, and on the other hand to allow alternative schools within the national system in areas where choice of schools is possible, while permitting in Council schools generally the withdrawal of children to receive religious or moral instruction outside the school buildings during the time allotted by the Local Education Authority to such teaching, where the parents desire it.

The scheme avoids "contracting out," and makes no proposals for a general "right of entry" in Council schools. It does, however, allow special religious instruction in accordance with the previous practice of the school to be given in schools hereafter transferred to the public authority, to those children whose parents desire it, safeguarded by the proviso that this

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shall be without expense to the public funds. It also permits voluntary arrangements to be made by outside organizations for religious instruction within school hours in Council schools in those areas, if any, in which the Local Education Authority may decide not to provide religious instruction itself. Where the Local Authority does decide to provide religious instruction, it is to be under statutory obligation to appoint a Religious Instruction Committee, which may include persons not members of the Authority, and must include persons experienced in the religious instruction of children. The duty of the Committee will be to further the provision of instruction in the Bible, in the principles of the Christian religion, and in personal and civic duty. (In the case of schools attended by Jewish children the arrangements made under the existing law are to be continued.)

While continuing to recognize variety of type of schools in districts where more than one school can be maintained, the scheme will involve large changes in the single school areas ; but it is proposed to leave the transfer of school buildings to voluntary arrangements. The essential features of the suggested changes may be outlined as follows :—

In an area in which the interests of efficiency preclude the recognition of more than one school (i.e. in any single school area) it is proposed that no grants from public money should be paid after the expiration of two years from a day fixed by the Act to any elementary school not provided by the Local Education Authority. But the element of compulsion would not enter into the transfer, since the trustees of a voluntary school from which grants were thus withdrawn would be free to devote the building to other purposes within the scope of their trust.

Among the reasons which the Committee put forward for this system of voluntary transfer may be mentioned the important fact that in the great majority of cases it is impossible

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justly to distinguish the educational from the other aspects of the trust, and it is often found that employment of the school buildings for day-school purposes is but one element in their varied use as part of the parochial equipment.

There is little doubt, however, that in the vast majority of cases trustees of village schools would negotiate with the Local Authority for the transfer of their buildings, especially as it is proposed that, in any transferred denominational school, accommodation should be provided for the giving of religious instruction of a type in accordance with the previous practice of the school to all children whose parents desire it.

As a preliminary administrative measure it is recommended that local authorities should submit to the Board of Education a scheme showing where it would be necessary to have Council schools in order to bring accommodation in such schools within reach of every child.

The Committee make the following proposals with regard to the continued recognition of alternative schools :—

(1) The Local Education Authority should first frame a scheme showing which of the denominational schools in its area it proposes to continue to recognize, and should then be required to carry on all its negotiations, not with the managers of the individual schools, but with an association representing the particular denomination concerned.

(2) A new alternative school should be recognized and maintained by the Local Education Authority where it is found on enquiry that the parents of not less than 150 children of school age desire a type of school other than that provided by the Local Education Authority, and where suitable premises are provided out of voluntary funds.

(3) The Local Education Authority should be free, after due notice, to withdraw its recognition from an alternative school owing to a decline in attendance or for other reasons affecting its educational efficiency, but such withdrawal should be subject to appeal to the Board of Education.

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In bringing about any of these changes the Local Authority should provide for the protection of displaced teachers from financial loss.

The scheme proposes in this way to maintain variety of types of teaching, and to preserve, as far as possible, the unity of the school, while endeavouring also to make administrative arrangements which will promote sincerity and reality.

Teachers in Council schools are to be paid the same salary and have the same opportunity of promotion, whether they do or do not give religious instruction, their services being retained for administrative or other work, if they do not give it.

In non-provided schools it is proposed that the managers shall be able to assure themselves that the teachers appointed are in sympathy with the religious ideals of the school, either by having the right to object on religious grounds to appointments made by the Local Authority, or by being allowed to nominate to the Authority candidates for appointment. It will be noted that in this case the Committee offer two alternative suggestions, without deciding between their respective merits. Not only are provisions suggested to protect teachers from financial loss on account of the transfer of schools, but it is proposed that a court of appeal should be established at the Board of Education to deal with cases of alleged wrongful dismissal.

To safeguard the position of alternative schools, it is provided that in these cases the foundation managers should be in a majority, and that in all questions of law there should be a right of appeal from the Board of Education to the High Court of Justice.

With regard to the giving of denominational teaching in schools hereafter transferred to the Local Authority, it is proposed that in future head teachers (other than existing head teachers) should not be eligible to give this instruction, in view of the administrative responsibilities of their office and the importance of avoiding any appearance of partiality

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in the conduct of the school. Assistant teachers are to be left free either to give or not to give such instruction, in accordance with their own desire, but the Local Authority is to have the discretion of deciding whether in a particular school or district other arrangements must be made, in order to avoid the risk of provoking religious controversy.

With reference to training colleges, opportunities are claimed for all students to qualify themselves, if they so desire, by study and training, for the work of giving religious instruction. Also it is asked on educational grounds that there should be variety of type among training colleges, some being denominational, others non-denominational.

In conclusion, it is claimed for the Committee's plan that in all parts of the country elementary schools under public management would form the groundwork of the national system of education; while no child would be compelled to attend a school under denominational control against its parents' wishes. At the same time, in urban and in many non-urban areas the population would be large enough to permit alternative types of school in accordance with the preference of the parents, while in the single school area the largest possible provision, consistent with the unity of school life, would be made for differences of religious belief.

The Committee commend their plan to the careful consideration of all parties, as one which secures religious teaching as an integral part of school life, and attempts to deal reasonably with contending claims in the light of national needs.

We believe the scheme put forward will command the approval of a majority of the nation. The Committee responsible for it represents every phase of opinion in public and political life. If, as we hope, it prove generally acceptable, we shall be saved from the continuance of a deplorable and bitter controversy which is, in a large measure, responsible for the neglect of the vital needs of education to-day.

BOY LABOUR AND UNEMPLOYMENT

I. BY J. H. WHITEHOUSE, M.P.

ON the 20th April last the cause of educational reform was sensibly advanced by the passing in the House of Commons of the following resolution : "That, in view of the relation of unemployment to adolescent and child labour, this House regards an improved educational system, with more adequate provision for the care and training of adolescents, as a matter of urgent necessity, and considers that the Imperial Exchequer should bear an increased share of the cost of this national service."

The resolution represents the views of all social workers, inquirers, experts, and economists who have been brought into direct touch with the problems of the youth of our country. Nor does the case rest on such evidence alone, for during the last year or two reports of unparalleled importance, which no nation could delay long in giving its serious attention to, have been presented to Parliament. Both the Majority and the Minority Reports of the Poor Law Commission devote a considerable amount of attention to the consideration of these educational problems. But especially valuable is the Report of the Consultative Committee of the Board of Education on Continuation Schools. The facts of the case are there gathered together and marshalled with great care, skill, and accuracy, and the deductions which are made are very clearly established. It is such a Report, in short, as we should have expected from this committee when we remember the names of the men who composed it.

The criticism to be made on our system of elementary education is that it has made very slow progress indeed. It has kept for the most part in a certain narrow groove. If we

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entered upon any minute examination we should find that the terms "code" and "cost" were responsible for this. We have not shown any considerable enterprise in amending our system of education, though during the time it has existed we have seen unparalleled developments in our industrial system. Our system of elementary education remains a series of unrelated episodes. The system under which an elementary school boy is trained is not related as it should be to his after-life and to the industrial future that awaits him. The resolution affirms the existence of a direct relationship between the great national problem of unemployment and our system of child and adolescent labour. Under our present system many thousands of school-boys, leaving each year the elementary schools, are compelled or driven through their ignorance and the ignorance of their parents, and through the poverty of their parents, into what are very aptly called "blind alley occupations." They leave the elementary schools, and without guidance or knowledge they become van boys, errand boys, or newspaper boys. They go on the streets as traders, or they go to those many forms of industrial life where, owing to the specialization of industry, they cannot hope to be absorbed as men. The old apprenticeship system has died away, in consequence of new industrial conditions, but the demand for boy labour is ever increasing. A boy goes immature in mind and body, and during the years he spends in these blind alley occupations he is not only under no educative influence, not only not learning any trade or industry which will give him a career in later life, but when he becomes a man he is worse off than on the day he left school. He is physically, morally, and mentally worse off. He has lost the little learning that he had. He has been subject to no discipline. He has deteriorated in every way, and it is not to be wondered at that such boys as young men are thrown on to the industrial scrap heap in order that their places may be taken by other members of this great army of boys. They not

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only enter the ranks of the unemployed, but speedily enter the ranks of the unemployable. In this connection two extracts, the first from the Majority Report, and the second from the Minority Report of the Poor Law Commission, may be quoted. The first says :—

The almost universal experience is that in large towns boys, owing to carelessness or selfishness on the part of the parents, or their own want of knowledge or foresight—for the parents very often have very little voice in the matter—plunge haphazard immediately on leaving school into occupations in which they earn wages sufficient to make them independent of parental control and disinclined for the lower wages of apprenticeships and workshops, and whence, if they remain on, they are excluded when they come to manhood. According to the main statistical sources of information, we find the very serious fact emerges that between 70 and 80 per cent of boys leaving elementary schools enter unskilled occupations. All our investigations go to show that there is a regular drift from such boys' occupation into the low-skilled labour market

The Minority Report says :—

There is no subject as to which we have received so much and such conclusive evidence as upon the extent to which thousands of boys, from lack of any sort of training or industrial occupation, grow up almost inevitably so as to become chronically unemployed or under-employed, and presently to recruit the ranks of the unemployable. We regard this perpetual recruitment of the unemployable by tens of thousands of boys who, through neglect to provide them with suitable industrial training, may be said to graduate into unemployment as a matter of course, as perhaps the gravest of all the grave facts which the Commission has laid bare.

The facts thus outlined as to the present working of our educational and industrial system will not be denied. There is a substantial measure of agreement between all parties as to the present grave evils connected with boy labour. What are the remedies? First, we press for improvements in our existing schools. It has been generally felt that the curriculum of our elementary schools is too limited, that it is too literary, that it attempts too much and achieves too little. The curriculum should be so improved as to include a much greater amount of manual training. The classes of the elementary schools should be much smaller. In this connection all would desire

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to acknowledge our great debt of gratitude to the present Minister of Education for the important step forward he has taken in this matter.

Closely related to these points is the question of teaching. We look for a larger number of fully qualified teachers, and we believe as we adopt these methods of improvement that we shall attract in an ever-increasing degree the type of men whom we so much wish to attract. Surely we want to aim at the same power of personal influence, the strongest of all influences, in the elementary school, which we have used to so much advantage in our secondary schools and higher schools generally. This new force in its fullness can only come with the improvements mentioned. The physical needs of the elementary school children must have more attention, and I for one look forward to the day when we shall cease to build our elementary schools in the slums, without playgrounds, at the doors of the children they are intended for. I hope that under our new scheme of town planning the school bases will be a recognised institution. These bases should be in a country or semi-country place with ample playground ; until these are available let us take more advantage of our great parks. Much good might be done by building our elementary schools on the margin of or very near to these so that they can be used to foster the outdoor life of the children.

We have an example of what these new methods in education are capable of when we see what has been achieved in the work of the Boy Scouts. I do not speak of any scheme of Boy Scouts which is promoted on the assumption that when the bogey of invasion materializes they will be of assistance to us. I am thinking only of Boy Scouts as a Boys' Order of Chivalry, where he is encouraged to live the outdoor life, where he is taught to use his powers of observation, to use his hands, and to become a handy boy, and where he is brought into contact with men of strong character. We have seen in

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connection with that movement the admirable phase of it developed by Sir Francis Vane, and what extremely good results are achieved from proper use of the best of all material. Turning now to the more direct consideration of the problem given us by boys who have left our elementary school system, there is general agreement that we are making a fatal mistake when we withdraw our care for and supervision of these boys at an age when they most require them, and that if we longer neglect it in connection with the elementary system we can only do so at the cost of the national well-being. All the Reports mentioned agree in recommending the raising of the school age. It is true that the Reports and opinions of experts vary as to the extent to which at once the school age should be raised, but there is this substantial measure of agreement, that the school age should be raised. We are losing our control of our children at too early an age. I will not go in detail through the separate recommendations of the Poor Law Report, of the Consultative Committee's Report, and others, but I would record a few very important figures. It is estimated—and it is a very careful estimate, probably under rather than over—that at the present time there are 211,000 children of school age—that is, between the ages of twelve and fourteen—who have obtained full-time exemption. They have gone to these blind alley occupations, and we have lost in the majority of cases all control over them. Of these 211,000 we know there are only 40,000 in attendance at any sort of evening school or any sort of continuation school, so that we have to do with 171,000 boys and girls between the ages of twelve and fourteen who are under no sort of educational care or discipline. These figures are of vital importance, and in considering them we have to remember also that this total, great as it is, takes no heed whatever of the large number of children who are partially exempt from school attendance. It takes no notice whatever of the great army of child traders and the half-timers. If we go

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above the age of fourteen and consider the children from fourteen to seventeen years of age, we find in round figures that there are 2,000,000, and of that number only 25 per cent are under any sort of educational care. Seventy-five per cent of these 2,000,000 between the ages of fourteen and seventeen are under no sort of educational care, so that the case for raising the school age is justified by the gravity of the position, which in view of the evidence cannot be minimized in any way.

I am not concerned now to suggest to what point the school age should be raised and what should be the conditions or exceptions for special districts. But the raising of the school age in itself and by itself cannot meet the national need that exists to-day. It will only be met by a great development in our educational facilities, in our types of schools, in our methods of instruction, and especially in our technical and manual training schools. Moreover, if we follow the advice of the Consultative Committee and raise the age for leaving school to fourteen, which is their advice, and is more cautious than the advice of the Poor Law Commissioners, that age is still too early at which to send a boy into the world and withdraw our care for him. We require a system of compulsory continuation school from the time of leaving the school until some later age—say, seventeen or eighteen. Any such system of compulsory training must be accompanied by a statutory limitation of the hours of labour. It only requires to be stated to be proved that it would be absurd to expect a boy to work long hours in a factory or in other employment at this period of his life and to reap any real benefit by a system of instruction in evening schools. As to the kind of instruction to be given in these years of adolescence, it should aim not only at making him adaptable, making him resourceful, giving him technical training, and securing for him the ability to make a career for himself in later life, but it should aim also at his physical well-being, and it should bring to bear upon him moral influences,

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thus turning out a man qualified to discharge the duties of citizenship.

It is a great defect in our present system, that we allow a child to enter industrial life in an improper way, and any reform must surely include supervision of employment as well as supervision of education. Indeed, the machinery for this supervision of employment is being rapidly brought into play, through the operation of Labour Exchanges. The juvenile department in connection with these Labour Exchanges is one of very great importance, and we should see to it that all children, before they leave the elementary school, have brought to bear upon them personal influence, so that no boy or girl shall enter industrial life without having had the very fullest information and the best education that it has been possible to give.

Many objections will be raised to schemes such as those I have mentioned, but our guiding principle should be the welfare of our youth. They are our best assets as a nation, and we should not allow them to be sacrificed for any consideration. All who have been brought into direct touch with social problems by personal service in our great cities will agree as to the wastefulness of the present system. If I may venture to speak for them, and to interpret their views by my own, I would say that they do not lose heart in social work, because whilst they realize that the best social schemes will not save many of the present generation, we yet can save the generations that are to come.

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II. BY S. H. BUTCHER, M.P.

I DESIRE only to supplement what has been said in the preceding article. I start from this significant fact that the Distress Committees of 1905-7 report that nearly one out of every three qualified applicants is below the age of thirty. That startling fact is carried a step further in both the Majority and Minority Reports of the Poor Law Commission. There we find that among the chief causes of unemployment, the chief cause which accounts for the ever-increasing ranks of the casually employed, is boy labour. That boy labour may be looked on from two points of view, either from the economic or the educational side. Its effect on the economic side is mainly this, that it tends to displace adult labour by a cheaper and less efficient form of labour. On the educational side the effects are even more ruinous, because they go to the very heart of the matter, and touch the question of character. The kind of employment which those boys get is employment which is uneducational, unintelligent, and monotonous. A boy goes from job to job with intervals of idleness, during which he loses all power of mental concentration. The work he does is in no sense a training. It is work that leads to nothing, it is work that has no future before it, and is, in fact, that kind of work that offers no prospect of regular adult employment to that boy when the boy becomes a man. His work does not fit him, it merely unfits him for his future life.

Can there be a more pathetic contrast than when you reflect that a boy at the age when he is least capable of labour has employment even more than he ought to have, and that afterwards, perhaps for the remainder of his life, he is either unemployed or under-employed, and that you can follow him through

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the whole course down that blind alley, as it has been called, of boy labour, through every grade of unemployment, or of under-employment, which leads in very many instances either to the workhouse or the gaol. That surely is a great blot on our whole educational system. We spend millions of money lavishly and ungrudgingly upon elementary education, and while we do that with one hand, with another hand we throw away a large part of the results of that education. There is so much sheer waste, lavish expenditure on one side, sheer waste on another, because at the most critical age of these young people we send them out adrift, without any care and without any provision. One thing we know a good education ought to do, and that is to make you hunger for more, to make you feel when you are leaving school you are only beginning your education. One sees in the elementary schools that there are children who have got a sense of delight so long as they feel that they are making progress and going forward. Then comes the moment which means a loss of interest, and that fatal gap which is filled by years of mechanical and unintelligent toil, the result of which is that the love of learning is entirely deadened and the power of concentration gone, the intelligence and physique are both stunted, and character deteriorates and general incapacity is entailed. That is the real problem we have to deal with. It is quite true there are a certain number of young people who do now go to evening and continuation schools, but I would point out this fact, that comes out through statistics, that they do not go to those schools for the most part direct from the day schools to the continuation schools. A couple of years are wasted in the interval, and the result is that when they come back to their learning, instead of going forward from the point at which they stopped, they have to go back, to begin over again what they have already done, to try to recover lost ground, to learn things that are half forgotten, and they bring into it a jaded mind instead of the old keen and alert intelligence. The

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very interesting and significant figures which are given in the previous article as to the number of those who, after they are fourteen years of age, get no education, or so slight an amount that it is almost negligible, point to the fact that at eighteen a young fellow has to begin all over again at enormous disadvantage. No one who considers the facts can doubt that a system which leads to such results is economically unsound and educationally ruinous.

What are the remedies? The interesting thing to my mind is that the different bodies which have investigated the problem have come so very nearly to the same conclusions. That applies to both the Majority and the Minority Reports of the Poor Law Commission, and also to the Report of the Consultative Committee. Without going through the proposals in detail, I would just enumerate those which find favour in my mind. First, as regards elementary or day schools, I fully agree that a change is needed in the curriculum, and that that change ought to be in the direction of less insistence upon mere book work, more direct contact with nature, and more manual training. Personally, I would be the last to say a word to underrate the value of literary education, but I am sure we have overdone it, and that we must learn some new lessons. In particular I insist on the need of some variety of practice in the schools, and I would put in a special plea for the rural districts. You cannot advantageously have precisely the same curriculum in agricultural districts that you have in the city. I would urge on the Board of Education that they might well have more flexible regulations as regards such things as the equipment of workshops. The workshop in a rural village may well be a very different thing from the more costly workshop in the city. The identity of regulations which I believe exists is nothing short of pedantry. Next, the age of school attendance might be raised either to fifteen, as both the Majority and the Minority Reports agree, or to fourteen.

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We must abolish the half-time exemption under thirteen. We should abolish it, I think, by degrees, but ultimately altogether. In connection with that we have a very good example in the Scottish Act of 1901, which I am told is working remarkably well in Edinburgh. As an instance, I may give the one figure that the number of exemptions granted all over Scotland between the ages of twelve and fourteen was only 4·2 per cent. of the total scholars. Again, I would put in a claim for the rural schools. While believing in raising the age, I would give exceptional treatment to rural schools. A boy does not successfully engage in or get to like agriculture unless he takes to it young. I think a boy in an agricultural district would get a better education if he left school at twelve or thirteen, provided he afterwards carried on his education in a continuation school, than if he remained on to fifteen, afterwards becoming a loafer and learning nothing more. As to the raising of the age, I would certainly give a permissive power to the local authorities. Local conditions differ so greatly that you must not make a perfectly uniform rule. Local authorities ought to have power to make by-laws compelling attendance up to fourteen or fifteen years of age, whatever it may be, with special exemptions if necessary.

Second among the remedies I would name continuation schools. The subjects of study and the work done in those schools ought, I imagine, to include both physical and technical training, with special reference to the local industries, including agriculture. I would also include moral instruction in the duties of citizenship. But continuation schools will not solve or help to solve the problem unless we have a measure of compulsion. What should be the form of that compulsion? We should have to compel three different sets of people. First of all, local authorities must be put under a statutory obligation to provide continuation schools for young people up to seventeen, or whatever the age is, as they do in several foreign

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countries. Secondly, we should have to compel the attendance of the young people. That can only be done by giving the local authorities permissive power to enforce attendance. I would not make attendance obligatory everywhere. In some country parts it would be a mistake to enforce that ; but by arrangement, by choosing the seasons of the year and the time of the day or evening it would be possible for the local authorities who know their business to produce reasonable rules for compulsory attendance. Thirdly, compulsion on the employers is absolutely necessary if the scheme is to work. That is to say, it should be made illegal for an employer to have in his employment young people at the age of which we are speaking unless they are in regular attendance at a continuation school.

There are objections that may be raised and real difficulties to be met. The difficulties are mainly of an industrial and financial order. First of all, it may be said, that if you withdraw so many young people, boys and girls, from employment, you will very seriously disturb the labour market, and that you will produce some industrial disorganization. Undoubtedly there is force in that objection. I would submit, however, that if the changes which we are suggesting came into existence they would not come in very rapidly. They would come in gradually, and would be spread over a sufficient time to allow the labour market to adjust itself to the new conditions. Of this, I think, we are all agreed, if those changes came gradually, that the result in the end would be to establish much sounder economic conditions than exist to-day. The other objection, possibly the greatest difficulty of all, is the cost of this educational reform. Whether we look at the cost of the elementary schools with the proposed changes, or of the continuation schools, it will mean large subsidies from the central authority. There is no doubt about that. If the State is not prepared to spend that money these reforms cannot come about. But what I

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would submit is this : that if the cost is thereby increased the efficiency of our citizens will be increased out of all proportion to the cost. If ever the expenditure of money repaid itself, in the truest sense of the word, such expenditure as is urged would do so.

I would express the hope that all parties in the State may help to work out this problem. It is a problem which is urgent. All the facts of it have been supplied to us. We have had time to make up our minds, or at least to consider the various schemes. We ought, I think, to unite in making a national effort to check the waste of human material and to prevent that which is the saddest of all things, the wreckage of young lives, and the loss of early hope in many who have as yet hardly entered upon their career. The future of this country, as a great industrial nation, and, I believe, even as an Imperial race, will depend very largely on the measures we take to meet this gigantic evil.

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No. 51. Vol. XIII.

July, 1910.

CIVIC EDUCATION¹

By J. L. PATON

THE name of Dr. Kerschensteiner is well known in England. It calls up at once associations of manual training, practical science work, continuation schools, and "a school of the future," emancipated from textbooks and based on the development of a child's instinct for doing, making, and devising. But Dr. Kerschensteiner stands for something wider and something higher than all that. His book on Civic Education lets us see that behind all his organizing work, and behind all his advocacy of manual training, there is a social ideal which shapes all his thinking.

Our conception of civic or social education must depend on our conception of the State. There is an English school, dating back to Locke and not destined to extinction as long as Mr. Harold Cox is alive, which regards the State as a magnified policeman, and holds that we have a right to resist any measure not directly concerned with the protection of life, liberty, and property.

Another school, again, not equally explicit but possibly more

¹ *Civic Education*, by Dr. Kerschensteiner of Munich. Translated by A. J. Pressland, M.A., of Edinburgh Academy, with Preface by Prof. M. E. Sadler.

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influential, regards the State as an organization which deliberately keeps the masses of the people in a lower state of intellectual development such as befits Gibeonites who are to do the hewing of wood and drawing of water for the upper few.

Neither of these schools possesses any great informing idea on which to build up a system of either education or society. The one would relegate education entirely to private enterprise, the other would concern itself mainly with providing that due limits were set to its development.

But if we hold with Plato, with the social thinkers who have inspired the statesmen of the German Empire, with our own ethical teachers, that the State is an all-including social organization which exists for the purpose of giving each component individual full scope for all the highest powers of his nature; if to us the State, like Macchiavelli's prince, "sees everything, knows everything, and does everything that contributes to the physical and intellectual welfare of the people," then civic education is a subject worth our study.

The first essential of such a civic education is personal efficiency, that each citizen shall learn to perform the duties of his calling as well as he has it in him to do them. This means thoroughness and honest diligence in work, and in all such thoroughness of work, whether it be in Latin, in cookery, or carpentering, there are inherent the moral qualities of conscientiousness, perseverance, self-control, and discipline of character.

This first essential of civic education we get in every effective school, whether secondary or continuation or technical. But, if that is all, our school may after all be a nursery of egoism, a training ground of those selfish and autocentric qualities which are as salt in the mortar of our social fabric.

"A school which devotes not a single moment of the day to any higher interest than that of personal advantage or the desire to become

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an expert worker so as to gain the greatest possible advantage over competitors in the economic struggle, is scarcely a suitable nursery of civic virtues."

It makes no difference whether it is a secondary school organized on a basis of a purely intellectual idealism, like the old humanistic gymnasium, or whether it is a technical school, organized on a frankly utilitarian basis, like most technical institutions in England and elsewhere—no cult of ologies, abstract or concrete, however successful, contributes to that spirit of social cohesion and unity without which the community fails to realize its higher purpose, for the sake of which it exists.

It is the sense of social obligation and social solidarity which makes the strong society, and for this sense of social obligation the nation must look more and more to its schools. Families are smaller nowadays, and the small family means too often the spoiled and selfish child. The discipline of the home is not what it was, especially in towns, and yet it is in towns that the temptations to adolescent life grow more dangerous and more seductive every year. Civilization makes greater demands than ever for knowledge, but civilization at the same time has multiplied those lower attractions of the music-hall and the betting-ring which fascinate young life in our city, and make the quest of knowledge and all high endeavour distasteful. Also, civilization has brought with it a subdivision of labour and a speeding up of the machinery which makes impossible all teaching inside the workshop. This is the strongest of all arguments for that next step which confronts us in the development of our national system of education—the universal provision of continuation schools.

"The rapid growth of towns and, above all, of great cities with their moral dangers; the inevitable weakening of the old educative influences of family, trade or class which is the result of economic, social, and

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political developments in the present day; the increase of wealth—a growing desire for pleasure which accompanies it; the way in which the people abuse the liberties won for them by a liberal humanism and an intelligent democracy—make the complete cessation of an orderly public education at the age of thirteen or fourteen a grave disadvantage.”

If this is what they say of the green tree of Germany, what shall be said of the dry tree of Old England?

The way this problem has been worked out at Munich by one of the most capable and farsighted educational directors of Germany is full of interest and instruction for us.

He is not, like many idealists, forgetful of external conditions. He recognizes that long hours of labour and bad housing conditions completely choke all desire for improvement, and undo all that better schools may be able to effect towards moral and physical improvement. He sees the danger of that mechanical low grade labour which robs a man of his self-respect by demonstrating his inferiority to a machine. He regrets the class monopoly of Germany, which gives the working man no chance of rising, as he does in England, to the highest offices of State.

But, if education has these great social obstacles to contend with, all the more reason that those who believe in the potentialities of mankind should throw all their strength into humanizing and fortifying and amplifying the system and methods of our educational system. The best way to fortify influences of education is clearly to make the young citizen himself believe in them wholeheartedly, to win his suffrage and support. How can this be done? It can be done by approaching him on the line of his work and of his play. The lad of fourteen is entering upon life. “He is going to work,” he says, as though school were mere play. He looks to his work as the serious business of his life; he looks to it for support and for promotion. If, therefore, you mean to appeal to him on the line of his work, let him feel that his continuation classes have a real, practical

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bearing on his everyday occupation. Associate his work with the higher activities of his mind. If his work is merely mechanical drudgery, he is apt to feel he is a mere cog in a machine. "It's all right." "I've nothing to complain of." As a rule that is all a working lad will say about his occupation. The teacher's first duty is to make him feel that, however menial his job may be, it is part of a great process which is essential to the well-being of society. "Wherefore I perceive," saith the preacher, "that there is nothing better than that a man should rejoice in his own works, for this is his portion." The modern industrial system has robbed the young worker of this "his portion." It is for education to restore it. To intellectualize a man's work by making him feel its meaning and its value is to raise the whole man.

It is here that Munich is showing us how to bring into the educational field a power hitherto undiscovered, and that is the trades union. Dr. Kerschensteiner organizes his classes according to the several trades, and he finds his teachers among the older skilled workmen of the trade to which the pupils belong. In this system lies the germ of a living spirit of altruism, which was indeed foreshadowed by Mill in his *Political Economy*,¹ but has never yet got itself translated into actuality with us.

"The apprentice sees the master a journeyman, whose rival he will become later on, taking trouble to develop all the power which will eventually shape the apprentice out into a good fellow-tradesman. He sees the whole guild and trade association taking a lively interest in his own self. He sees and feels in the many regulations a loyal subordination of the individual to the majority. It would be surprising if no vigorous germs of solidarity were to spring up from these relations."

The history of the trade has also a value. It is rich in events, many of which will have a local interest. It is rich also

¹ J. S. Mill, *Political Economy*, IV. 7, 6. On the educative influence of trades unions.

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in characteristic personalities. The biography of the industrial and commercial pioneer is a field of literature which has been little cultivated. Dr. Samuel Smiles showed how it might be done for engineering, but we still await the biographer of the merchant prince and Carlyle's captains of industry.

There is another line of interest on which education must work. The interest of the body is to the young adolescent nearer and more intimate even than that of the occupation. What an incredible waste of health is due merely to ignorance! How many of a young man's sexual troubles and sexual mistakes might be saved by clear, straightforward instruction on the human body, its nature, its functioning, and its needs! The work of the hygiene class is work that tells at once in a young fellow's daily life—in his diet, in his daily habits, in the way he spends his holidays, plays his games, trains for his sports, and develops his self-control. If Munich can show the example to Manchester on the other side of continuation school work, in this department Manchester can show the way to Munich. The largest continuation schools in Manchester are those held in the working lads' clubs. In these clubs the lad realizes himself as a member of a social institution. He does not "attend classes at the club," but he is a member of the club, and takes part in its activities, of which these evening classes are one. It is, as our German author points out, in this active social life that the real lesson of the civic spirit is learned. The knowledge of civics is not the most pressing need: the most pressing need is the exercise of civic virtues. It is only when the continuation school becomes a club and realizes its social entity as a club that this real civic training becomes possible. When Dr. Kerschensteiner talks of the savings bank, the library, the fire brigade, and the part which the pupils may take in the management of these things, we see how at once our English games, with their leadership and comradeship, their rule and obedience, their scope for individual prowess and need of joint co-operation, give

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precisely the scope for that civic spirit and training in self-government which the German has to seek in somewhat far-fetched substitutes.

But Dr. Kerschensteiner does not rest here. He has found a way of getting the team-spirit into the work of his classes, which we commend to English manual trainers. I mean his method of group work. The whole class is employed on some one biggish piece of work. Each has his part assigned ; each has to do his part. The success of the whole depends on the loyal co-operation of each member, whether clever or not. The interest of the individual is merged in that of the larger unit, and the personal virtues of all thorough work, carefulness, conscientiousness, and precision, develop into the social virtues of altruism.

This is an aspect of manual training which has been overlooked by its apostles, and yet this was the spirit which produced in the Middle Ages the great cathedrals, monuments to-day of the associative effort of those travelling guilds whose names have perished, but whose work will never die.

Such is the main theme of this book, which Mr. Pressland has very carefully and almost too faithfully translated. It is a book which is, if I may be pardoned for saying so, in the best line of English educational tradition. Dr. Kerschensteiner does not conceal his admiration for our English Public School spirit, our University Extension system, our social settlements like Toynbee Hall, and our Christian Socialists. His great task and his great joy is to instil into his Munich Fortbildungsschulen the higher social ethics, the spirit of fellowship, and the service of our fellow men, which these institutions embody.

The next big work which awaits us is the development of our system of continuation schools. The time is ripe. This book helps to make our path clear and our goal definite. It is inspiring to all those who have this problem at heart, because

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it makes us feel how well it is worth doing, and how the gain of doing it successfully is not to be measured by any material standards, because it will be a gain in the spirit of fellowship and unity, in which the whole commonwealth will share.

RUSKIN ON EDUCATION

By J. C. WRIGHT

NOWHERE does the practicability of Ruskin's teaching exhibit itself more forcibly than in his words on Education. He reaches the root-principles of life, and insists upon the development of mind and the calling out of thought in the earliest stages of human existence. The acquirement of knowledge is immaterial; the cultivation of correct tastes, the formation of right habits, are of paramount importance. In early years, he says, children should observe the various processes of nature; and to this end, life in the country is essential for the calling forth of the latent powers to be developed day by day. School work, it will be noticed, should play a very subordinate part in a child's education—indeed, it is far more important to have wholesome educative surroundings than the unnatural methods too frequently employed. "We strain the memory," said Ruskin, "instead of cultivating the mind. The children are wearied by the mechanical act of writing and the interminable intricacies of spelling; they are oppressed by columns of dates, by lists of kings and places, which convey no definite idea to their minds, and have no near relation to their daily wants and occupations. We ought to follow exactly the opposite course, and endeavour to cultivate their tastes rather than fill their minds with dry facts."

What, then, is the true basis of education? It must aim to know what life is; it must fit a man "to perform justly, skilfully, and magnanimously all the duties of all offices." That is Ruskin's key-note: all others, however specious, however common, however honoured, however seductive, are false. Hence, the central idea, in all education, is work.

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Teach a child to do something, he reiterates ; he will then find the work he can best perform, and he will derive from it happiness, without which work cannot be properly performed. Indeed, happiness can be obtained from no other source. And he further insists that work must be useful, serviceable. He strongly advocates *physical* labour. "I believe," he says, "an immense gain in the bodily health and happiness of the upper classes would follow on their steadily endeavouring, however clumsily, to make the physical exertion they now necessarily exert in amusements definitely serviceable. It would be far better, for instance, that a gentleman should mow his own fields than ride over other people's."

Of games, Ruskin has much to say, and, as we might expect, his appreciation for them and advocacy of them was considerably qualified. He could only regard them as means to an end, and that end the advancement of life, his conviction being that boys "should learn skill in ploughing and seamanship rather than in cricket." Though there is still need for this teaching, it is unquestionable that the advocacy of manual labour, in some form or another, is better appreciated than it was twenty years ago. The modern cry for technical education is one proof of this. It is decreed by educational authorities that handwork shall form the basis of a child's education, which secures "the acquirement of manual dexterity, exercise of judgment and technical skill, and development of the physique." And we know that Ruskin was never tired of insisting that there is no vulgarity in work, that all work is noble if its aim is to make life better.

In his condemnation of competitive examinations Ruskin anticipated very much of what has happened since he first inveighed against them. He showed that competition must lead to the subordination of the highest aim of life, and that the test of efficiency does not depend upon the acquisition of knowledge. His influence on present day teaching has been great, but the spirit that led him to denounce examinations has

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not always been evident. A new freedom has entered into the work of our elementary schools, and it remains to be seen whether it has been properly used. The days of Lowe and "payment by results" have been relegated to the forgotten past, and it behoves teachers to remember the fine spirit that actuated the early educational pioneers.

Ruskin approached nature from the standpoint of Beauty, which, he maintained, was a dominant factor in the education of youth. In this respect he differed from Wordsworth, who regarded nature as capable of affording solace to troubled hearts. In his *Sesame and Lilies* he insists that youth should spend much time in the open air, and that a "quiet glade in a forest, or the nook of a lake shore, are worth all the schoolrooms of Christendom." In this he was but following the teaching of Pestalozzi and Froebel, who believed in the "uncovered classroom"—that Eden in which the "tree of knowledge" is no longer forbidden. These educational pioneers, however, were conscious that it was possible for children to spend all their time in the fields and forests and yet see nothing and feel nothing of the beauties of nature, and of their influence on the human heart. It is the aim of the true teacher to stimulate curiosity and interest in nature by observation, and this can be done only by being, so to speak, in touch with her. Hence the study of flowers and living creatures should be encouraged. It is pleasant to think that the practical application of these principles is being carried out at the present moment. In the country and the town alike efforts are being made to secure plots of land for the cultivation of plants, and though a difficulty is frequently experienced in obtaining suitable plots, the movement, already inaugurated through the Selborne and other societies, is likely to grow. In all this we observe that book-work is intended to play a subordinate part in the early education of a child, and that kindergarten itself is of little avail unless it be followed by close contact with nature-study.

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Every enthusiast is prone to exaggeration, and when Ruskin proclaimed the doctrine that the teaching of "the three R's" does harm because "there are very few people in this world who get any good" from either reading or writing, he intended doubtless to convey the truth that such instruction should be subordinated to other subjects which directly influence a child, making its life true and pure. For he always maintained that "education does not mean teaching people to know what they do not know—it means teaching them to behave as they do not behave." On this, Mr. Jolly remarks: "His condemnation of 'the three R's' may indeed be too sweeping, but it is rightly founded on principle; and the excess in his recommendations is due mainly to his righteous indignation at the time of so many generations of children being wasted over their excessive acquisition, and at the exclusion of more vital elements in the true culture of our people." It is well that improvements have been effected in the curriculum of our elementary schools in recent years, and that broader ideas have emanated from the Whitehall authorities. Though "the three R's" must always have a prominent place in the Code, they are no longer regarded as the sole compulsory subjects; and in selecting others the aim should be the stimulation of the mental powers.

With the intuition of the artist Ruskin believed that a child should be taught to love "what is beautiful," and therefore that, as far as practicable, he should be surrounded by beautiful objects; by "the beauty of gentle human faces," by "grass, water, beasts, flowers, and sky." Not only so, seeing that too frequently a child's home was unlovely, he would have schools with "architectural decoration," evidently desiring in all these things to accentuate the importance of exercising the senses rather than the mere acquisition of facts. All education, indeed, must be primarily moral; the intellect must be employed, but must not reign supreme: hence Ruskin's object was that every child should be taught "what to admire, what to hope for, and what to love."

THE POSSIBILITY OF SOCIAL LEGISLATION

BY C. RODEN BUXTON, M.P.

THE attempt to push forward a Women's Suffrage Bill has drawn attention to the general question of the use of spare Parliamentary time. Apart altogether from controversial measures, one may naturally ask why some of the time now at the disposal of Parliament should not be used to pass a number of minor, but still important, social reforms. To the onlooker from outside the thing seems simple enough. Here is a House of Commons which, for more than a week after its recent reassembling, rose every night before, and sometimes long before, the normal hours of business were over. On the other hand, there is a considerable number of measures which are only partly controversial, if controversial at all. Some stand in the Order Book of the House as private members' bills; others are in the pigeon-holes of public departments. A brief reference to some of them will show what a wide field of possible social reform is being neglected. There is the bill introduced by Mr. A. F. Whyte to provide that some kind of physical training shall be given in every elementary school. Mr. J. H. Whitehouse has a bill to prevent the arbitrary eviction of workpeople from their homes in the course of a strike, where the available house accommodation is all under the control of the employers. The Criminal Law Amendment Bill of Mr. Burgoyne is a carefully framed measure, which would strike a heavy blow at the iniquitous "white slave traffic." At present the powers of the police are insufficient to check the worst offenders, who carry on the work of procuring women and girls for purposes of prostitution, draw large profits from the capital invested in the

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business, and snap their fingers at the law. There is also the Milk and Dairies Bill of Mr. Courthope. This measure is one of peculiar urgency since the control of the milk supply is admittedly insufficient, and the attempt to deal with it piecemeal by giving varying powers to different boroughs has not only failed to solve the problem, but has created a new and unnecessary grievance among the farmers. The milk control clauses in the recent London County Council Bill were struck out by a small majority, on the understanding that the agricultural members would support a bill dealing with the country as a whole. Mr. Courthope's bill has been introduced in pursuance of this undertaking, and while it would need to be strengthened in some particulars, it certainly provides the framework for an adequate system of control. Meanwhile the Local Government Board hesitates either to take up this bill or to introduce its own, and the rate of infantile mortality is kept up by the ravages of tuberculous and dirty milk.

There are other subjects which, while no private member's bill is on the Order Book, are yet ripe for immediate treatment, and on which the consent of both parties might be obtained except as regards details. One of these is the limitation of street trading for boys under seventeen. The measure is resisted by some, though by no means all, of the owners of half-penny newspapers; but it has the support of every one who has worked among boys in the poorer districts, and who knows the daily and hourly demoralization for which this kind of employment is responsible. Lastly, there is the question of the control of the feeble-minded. On this point we have the recommendations of the Royal Commission which reported two years ago, and it is one of the subjects on which the majority of the Royal Commission on the Poor Law agree with the minority. It must be admitted that the reform needed is a far-reaching one. It involves a considerable outlay on buildings, and a readjustment of the financial relations between the State and local

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authorities, owing to the transference of the whole of this particular work from the latter to the former. But seeing that there is no dispute as to the principle of the scheme, it ought surely to be possible to make some advance towards a settlement. The magnitude of the evil to which our present lax system gives rise is apparent to everyone who does not choose to shut his eyes to the facts. The work of bodies such as the Eugenic Society is making those facts known to an ever widening circle of students. While Parliament waits, and respectable people plead that we suffer from "too much legislation," feeble-minded women are going in and out of the workhouse and bearing illegitimate children to grow up (in the words of a high authority) "imbeciles, or degenerates, or criminals."

It may be said of all the matters here referred to that, while every one of them requires prompt handling, they would cause no party controversy, and that they would not excite enough public attention to divert the popular mind from those few outstanding questions on which leading politicians desire to focus it. Why, then, is nothing done?

As a matter of fact, the difficulties are greater than the general public imagines. It is worth while to consider what they are, for the problem is a perennial one and will not be allowed to rest.

In the first place, twenty full Parliamentary days are allotted by the Standing Orders exclusively to Supply, and are thus rendered useless for the purposes of legislation. Then there is the not unnatural slackness of Members of Parliament who have gone through the laborious and exhausting work of last year, and who consider themselves entitled to a somewhat easier session. The new Member who protests against the early rising of the House is greeted with a pitying smile, and told that he will soon get over his impatience. Again, the interval caused by the King's death, and by the exceptional circumstances of a political crisis suddenly interrupted, has given rise to a more than usual lassitude and uncertainty.

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But behind all this there is a more fundamental difficulty. The Opposition in the House of Commons does not desire hard work, nor does it desire a crop of Liberal legislation, even though it be uncontroversial. This gives rise to obstruction, and the habit of obstruction grows, even when its rational basis has disappeared. What happens is that the Opposition makes a tacit offer to the Government which may be expressed in some such terms as these: "If you will not insist on any more business being taken than is absolutely necessary, we will not obstruct it, and you shall have early risings and friendly debates. But if you put down any other measures, we will not only obstruct those, but we will also obstruct the necessary business. The result is that you will get nothing more done than you do now, and you will have to sit longer and work harder to get it." This is not the place to go into the whole problem of House of Commons procedure, the use of Obstruction and Closure, or the possibility of a Standing Committee of Procedure to allot time for the different subjects. As things now stand, it is surely the wisest policy to try and carry some of the measures here discussed, and, if obstruction follows, to place the blame on the right shoulders.

It is only fair to say that the Government, in the person of the Home Secretary, Mr. Winston Churchill, are recognizing the claims of social and industrial reform, and are not allowing the spare time of the House to be entirely wasted. Mr. Churchill has introduced two bills which come distinctly within the same category as those already described. These are the bills for providing rescue apparatus in mines and for limiting the hours and regulating the conditions of labour in shops.

The introduction of the former was not a difficult operation. Indeed, the horrible disaster at Whitehaven made it almost inevitable. Public opinion, enforced by a strong movement among the Radicals and the Labour men in the House of Commons, will have registered itself upon the Statute-book

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within the space of a few weeks. So defective are our imaginations that the horrors, quite equally real, of the white slave traffic, the destruction of infant life, the degradation of the character of boyhood, the manufacture of the casual and the unemployable, or the promiscuous and uncontrolled production of whole families of mentally defective children, make but a faint impression on our minds, while glaring newspaper accounts of a recent accident are able to rouse us to immediate action.

The introduction of the Shops Bill reflects even greater credit on Mr. Churchill and his under-secretary, Mr. Masterman, than that of the Mines Bill. For here they have no recent excitement to appeal to, and they may have to face serious opposition. Indeed, it is already rumoured that the tacit agreement to which I have referred is regarded by the Opposition as being already broken by the introduction of this partially controversial measure. The Government may have to choose between dropping the measure, on the one hand, or, on the other, taking off the gloves, bring the Closure into play, and insisting upon their followers working late hours. If they do the latter, they will have the enthusiastic support of the whole advanced wing of their party. It would be deplorable to lose the Shops Bill, if the cause of its loss could be traced back, as it would be in that case, to the apathy of Ministerialists.

CULTURE AND RESTRAINT

BY ARTHUR J. CLARK

THE more one reads into the two movements of the Reformation and the Renaissance, the more firmly one is convinced that they typify and embody the two great ideals which offer a choice to an educated man—the ideals of culture and restraint, of extensiveness and intensiveness, of the Greek as against the Hebrew view of life. When we get below facts and dates to the inner meaning of things, the Reformation and the Renaissance are fascinating just because in them we see the antagonism of the two sides of man's nature which are ever at strife, and which are so seldom united into an organic whole.

It is, of course, true that the Renaissance was merely the re-birth of an old spirit—the reappearance of the old gods so long driven from the upper light, and coming back even now into an adult, developed world, which had lost the child-heart. But it is perhaps just this which binds us to the Renaissance, for we, too, are no born Greeks, and have painfully to learn and live into the life that was once spontaneous and natural. And so the young man of to-day who catches, for the first time, the ideal of wholeness and culture is akin to those fifteenth century Italians who felt that the world had lost the old traditions of comely and classical living, and that they could only find again the lost clue by long and arduous study of the past. But what is the ideal of culture, and wherein lies its charm?

To catch an ideal and prison it in the narrow cell of words is ever impossible. One cannot recall the fair features of the spirit who has led us on, ever believing that the prize was just

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ahead and almost within our grasp ; but one can, perhaps, remember something of the impression one had. It might be possible to group the ideal of culture round three ideas—those of wholeness, beauty, and knowledge.

The first thing that we seek in the life of culture is wholeness. As we look back on the Greeks—as we look to-day at a boy before his struggle has begun, we are tempted to long for unity in life. The saint grovelling on his cell floor, St. Bernard walking round Geneva and never looking at it, Jerome in the wilderness, and the haggard saints of the great masters—here are conflict and agony, wounds and blood. It is ever a story of struggle and failure, of an ideal never attained, and a body which refuses to yield. We turn back to the early Greeks, and it seems that there is no conflict here. Body and soul are working together, and there is little uncomfortable sense of sin, but a whole-hearted joy in the wonder and beauty and freshness of man's life under the sun. Life is lived to the uttermost, and it is ever springtime. Games and song and battle and youth—here are the dominant notes. And so, sick of fighting with ourselves, and weary of ever looking on poverty and disease and conflict, we turn back to the classical ideal, to the Renaissance, to ask if it is for us a real oasis, or only a mirage of the desert.

The ideal of culture, too, is an ideal of beauty. One finds its best modern expression in the "Epilogue" of Mr. Walter Pater. To discern the exquisite, to catch ever some new beauty in books, in music, in art, in life and conduct—here is salvation. To order life in a comely simplicity equally distant from want or ostentation ; to cultivate a delicately fastidious taste, which shall eschew cynicism and false sentiment alike ; to seek beauty in personal conduct ; to be ever sensitive to shades of meaning and expression ; in a word, to strive after a certain harmonious grace of soul and body—here is the ideal. It is the life receptive, rather than the life active ; the life ever open to the

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best of the outer currents, absorbing, enjoying, refining the things of the world. It is, alas! the life eclectic, the life of the few.

The ideal of culture involves the thirst for knowledge, and it is here that its wholeness so often becomes lost and its cravings unsatisfied. Browning's Grammarian was a man of the early Renaissance, and "this man determined not to live, but know." It seems as if the life perfect might be found on the sunlit peaks above us, and so we climb on and on over the lower slopes, over the rough, sharp boulders, and as we advance the peaks ever seem farther away, and sometimes it seems that they no longer shine with so bright a radiance as of old. When we shall have learned the classics we shall be satisfied—but not in the classics do we find the secret. We try philosophy, and it is not there. We read the "Diseurs de bons mots," and they are as empty chaff. At last we tire in the wilderness, and as we look back at our early faith we wonder if, after all, it may be as St. Augustine has said, "Lord, Thou hast made us for Thyself; and the heart is restless, till it rest in Thee."

In truth, the man who has chosen the way of culture is broad and rich in knowledge and brain. He is keenly alive to the beautiful; he is delicately tolerant; at best he is receptive of new thoughts and far from sceptical. In many ways he seems a perfect individual type, and he confers many inestimable benefits on his age. And yet, he feels it himself, he is ineffective; he has chosen the watcher's part, and he will ably criticize the game, but the great victories and the great rewards are not his:—

He has lost himself to save himself
As Galahad.

And yet there is something in the Hebraic ideal, too. One might group together John the Baptist and Bernard of Clairvaux, Luther, Knox and Calvin, the Wesleyan movement and the modern Evangelical school, as having in common a large element

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of the true Hebraic heroism, although tinged in different degrees by alien forces. Here there is the passion for God and for men, the sacrifice that will immolate self, the devotion that will go to all lengths. And yet the spirit that we call Puritan lacks a "gracious somewhat"; it is strong, but not lovable; it commands our respect, but not our affection. Lord Falkland and Sir Edmund Verney may have been ineffective, but in many ways one would prefer them to Cromwell. The Ironsides may have been a "lovely company," but the dash and the colour and the glow of life were on the side of Rupert and his light-hearted Cavaliers. The Puritan element is the backbone of England, it is the most valuable thing we have, and yet in the past and at the present day it is narrow and intolerant, its God is a God of strength and justice and holiness, but hardly of beauty. The colour of life, the elements in it of loveliness rather than of utility, are lacking here, and Puritanism tends to severity and to contempt for art, even in its worship. The man with the artist longing, who has been bred in this school, feels shackled and hampered; the cry is all for service, for effectiveness, and for utility. He loves his books, and is told to go to the mission field, and he feels that if he "accepts Christ"—as the cant term goes—he must give up the things he holds dearest. And so he often tends to swing over to the other extreme, and to clutch out at beauty on all hands in a wild passion to fill his life with a radiance he cannot define or command.

It has been indeed but rarely that the Church, when she really cared about her mission, has been able to sympathize with the artist. Perhaps the great alliance was more nearly achieved in the thirteenth century than at any other time, in that wonderful period, "Christ's own renaissance," as Mr. Wilde called it, "which has produced the Cathedral at Chartres, the Arthurian cycle of legends, the life of St. Francis of Assisi, the art of Giotto, and Dante's Divine Comedy." Of course, the Church of the Classical Renaissance patronized art; but then, neither Borgia nor

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Medici Popes can be said to stand for religion, and the reformers were Hebrew rather than Greeks. And ever since the Reformation the two currents have been flowing on apart, and it has only been in a few rare souls that culture and restraint have blended into a beautiful whole.

It must, of course, be true that there is a higher synthesis—a plane in which the best elements in Greek and Hebrew meet and are one. But yet to achieve the adjustment in the personal life is one of the hardest of all tasks. To be intense, yet not narrow; to be cultured and yet effective; to work for others and yet tend one's own vineyard—this is more difficult far than all the labours of Hercules. It is a task, too, which cannot be solved by any ready-made formula, by any marvellous experiences. Perhaps it may be given us to catch a glimpse at times of lives in which the great adjustment has been, to some extent at least, attained; but even this will only cheer us on, it will not give us the secret of success. We all err on the one side or the other, leaning toward an excessive self-culture which blinds us to the sorrows of others, or to an enthusiasm which leads us to undervalue some of the most beautiful things of life, and so to miss the perfect flower of a completely developed personality. We shall strive and we shall fail, and the failure will make us more tolerant to others, for we shall realize that not in one man can any great synthesis be found. It is only the whole of humanity which can embody an idea of God.

RESCUE IN MINING DISASTERS

By C. B. HAWKINS

THE loss of 136 lives, as the result of an explosion, followed by fire, in the Wellington Pit at Whitehaven, should arouse public opinion to the necessity of providing against such occurrences beforehand. The disaster happened on the evening of Wednesday, May 11th, two hours after the night shift had gone down. It was not until very late on Thursday, nearly thirty hours after the event, that parties from the rescue stations at Tankersly, Sheffield, and Newcastle, trained to use the special breathing apparatus, were brought upon the scene. By that time it was too late. Instead of sporadic fires here and there, which men so equipped could have approached near enough to quench, the whole mine was ablaze. The intense heat made it equally impossible either to fight the flames or to reach the imprisoned men, who must indeed by that time have been suffocated. There was no alternative but to seal up the mine and allow the fire to burn itself out.

If suitable rescue apparatus and men trained to use it had been instantly available, it is almost certain that many lives, and perhaps all, would have been saved. A consideration of the facts published in the Press, taken in conjunction with the findings of the Royal Commission on Mines, make this conclusion inevitable.

The facts may be briefly recapitulated as follows: Of the 140 men who were underground at the time of the explosion, only four were saved. Of these, two were found by the first rescue party lying unconscious in the main haulage way. Some hours later two other men came up with the rescue party, having

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penetrated through the fumes from a distant part of the workings. It is the account which these men give of their experiences which suggests so strongly that rescue would have been possible if the apparatus had been nearer at hand. Kenmore, one of the men referred to, after describing how he and twelve other workmen tried various ways of escape, only to be baffled by smoke, went on to say, according to *The Times* :

We returned to the bottom of one working, where there was good air coming from No. 6 District. . . . We sat a little bit, and then Jack Wear says, "Who will come with me?" None volunteered, so I said, "I'll go."

Jack and I set off into the thick smoke, and when we came to the friction gear it was on fire. The flames were on the high side, and we had to get down on the low side to get past them. The setts (tubs) were knocked down and there were falls, and we had a rough time to get past. . . . We had our lamps, and they burned right enough, but they were very little use, because the smoke was that thick we could hardly see.

This was the condition of things an hour after the explosion, and it is evident that if rescue apparatus had been available then, or shortly afterwards, it would have been possible to reach some of the entombed men at least, and perhaps all.

Of this apparatus there are several types, but in essence they all consist of a breathing bag supplied with oxygen. This is attached to the head or mouth in such a way that communication between the lungs and the outside air is absolutely cut off. Equipped in this way, a man can penetrate easily through smoke or foul air which would be otherwise fatal. Appliances of this kind can no longer be regarded as merely experimental. For some years already it has been compulsory in Austria for all dangerous mines to possess rescue equipment for at least two per cent of the number employed, and for not less than ten in any case. Besides breathing appliances, sufficient electric hand-lamps must be provided for use in dangerous atmospheres, and a supply of non-inflammable cloth for temporary air stoppings.

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This material must be kept in a special building, near the pit mouth, properly arranged as a rescue station, and a responsible official must be put in charge of it.

In addition, it is prescribed in the regulations of the Vienna Mining Department that at each pit a number of workmen, exceeding at least by two the number of breathing appliances, shall be trained as a rescue party. They must be selected as far as possible from men belonging to different shifts, so that some of them should be always available, and arrangements are to be made for co-operating with neighbouring mines. At least every other month the members of the rescue corps must practise in a smoke chamber, actually performing the operations which he would probably be called upon to do at a time of need. Men who cannot endure practice under these conditions for at least three-quarters of an hour on end, during five consecutive practices, must be dismissed from the rescue corps.

In actual experience, practice in the use of breathing apparatus under very severe conditions of physical heat and discomfort has been found to be of just as much importance as the provision of the apparatus itself. In the emphatic words of a leading authority on breathing apparatus in this country, Mr. Garforth, who is quoted in the Report of the Commission, "Unless the wearer of the apparatus has systematically and regularly practised for three months in a gallery on the surface made like the damaged roadway of a mine, with confined spaces, etc., and has been surrounded with an irrespirable, hot, and occasionally humid atmosphere for at least two consecutive hours, then such an apparatus, instead of being a help to the wearer, may prove to be a death-trap."

Provided that the apparatus is promptly available, with men thoroughly trained in its use, it has been shown to be remarkably effective. One instance to this effect, quoted by the Royal Commission on Mines, may be given here. On September 9th, 1908, fire broke out in a pit belonging to the

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Nova Scotia Steel and Coal Company. The seat of the fire was about two and a quarter miles from the shaft. There was an inadequate water supply, due to the fact that it had to be carried over the last five hundred feet through ordinary fireman's hose, which burst under the great head of water, and owing to this the fire gained on the workmen, whilst smoke prevented them from getting near enough to make the hose stream effective. Under these circumstances a telephone message was sent to a neighbouring mine belonging to another company, asking for a party to be sent over equipped with breathing apparatus. Twenty-four trained men were got together, but they did not arrive on the scene until nine hours later. The heat by that time was so intense that the men could only endure it for ten minutes at a spell, but by working in relays, after a struggle of ten hours, they were able to bring the fire under control. This was done in an atmosphere which would have been unbreathable by any unprotected person, and in a heat so intense "that the metal parts of the apparatus burnt the hands of the man who had to remove it from the backs of the retiring relays."

Despite the very marked degree of success which has attended the use of this apparatus, mine owners in this country have been slow to take it up. It is expensive for one thing, and for another they have a full share of the native conservatism of Englishmen. Even now there are not more than eight fully equipped stations in the whole country. In almost all other countries, however, it has been extensively adopted. In Germany there is an elaborate organization of rescue corps, where the coalowners have voluntarily taken the initiative, and in France and Belgium, following the example of Austria, a rescue corps equipped with breathing appliances must by law be attached to every mine.

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The Royal Commission on Mines.

In our own country, the question has so far only been talked about. In their second report, which appeared a year ago, the Royal Commission on Mines stated that there was not a sufficient number of appliances or of men trained in their use to meet the needs of even one district. They were unanimous in recommending that "The provision and use of breathing apparatus should be general throughout the country, and that every mine should be provided with a properly trained brigade of its own." Failing that, neighbouring mines should combine to form central rescue stations, to which men from each mine in the district should be sent for training. But they were careful to point out that this was only part of what was required to be done. Under present conditions a disaster invariably finds everyone concerned totally unprepared for it. Everything has to be improvised, from the selection of volunteers to go down the mine to the organization of first aid to the injured. All this causes delay and confusion, which is often fatal not only to the victims, but to the rescuers themselves. They urge, therefore, that at the very least every mine should have a carefully thought out scheme of what is to be done in case of necessity. The duties to be performed should be definitely allocated beforehand to particular individuals, so that when the moment comes everyone may know what is expected of him.

They suggested that this should be the work of voluntary committees of colliery owners in each district, as they considered that the voluntary principle would, in England, be more effective than compulsion. Twelve months have elapsed since these recommendations were made, and nothing has been done. One hundred and thirty-six lives have been thrown away in consequence. It is surely time for the owners to take active steps to carry out the recommendations of the Com-

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mission. The initiative might well be taken by the Home Office, who are certainly in no small degree responsible for the apathy with which this important matter has been regarded.

[Since this article was written the Mines Bill, under which it becomes obligatory on the part of the mine owners to provide rescue apparatus within easy reach of each pit, and to make other arrangements to facilitate rescue work in cases of accidents in mines, has passed through Parliament, and has been assented to as a just and humane measure by all parties.—ED.]

THE SUPERVISION OF JUVENILE EMPLOYMENT

By J. H. WHITEHOUSE, M.P.

WITH the prohibition of street trading by young people which is recommended by the Departmental Committee on the Employment of Children Act, and the possible consequent attempt to increase their use in other occupations of an undesirable nature, the question of the supervision of the employment to which children go on leaving the elementary schools becomes one of great urgency.

It appears to me that the question could be satisfactorily dealt with by the Education Authorities in co-operation with the Labour Exchanges of the Board of Trade.

Whatever plan is adopted ought to ensure that all children on or before leaving school receive adequate guidance in taking up work.

I venture to propose the following scheme :—

For each town or other area there should be a juvenile employment Central Advisory Committee, such as is contemplated in the Special Rules with regard to the registration of juvenile applicants for employment at Labour Exchanges, issued by the Board of Trade after consultation with the Board of Education. This Committee would include persons having knowledge of industrial and educational problems as they affect the young, and would be nominated in part by the local educational authority.

This Committee would be charged with the duty of arranging for the supervision of young persons during the first years of industrial life, wherever this seems desirable. It would be part of their duty to enquire into the public reports upon local

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industrial conditions so far as they affect the young, and generally to act as a guiding and educative force. The Committee would have a paid secretary and a central office.

The Committee would appoint school sub-committees to take charge of certain schools or groups of schools ; and it would receive from the Education Authorities a brief record of the school history of each child leaving school. The duties of the members of the sub-committee would be to see these children and also to visit their homes. In all cases where the sub-committee was not satisfied that proper employment had been secured or was likely to be secured, it would be their duty to advise, both as to the kind of occupation which might be taken up, and how it could be obtained. In this connection an important point arises. Should the children be sent direct to the local Labour Exchange or to the Central Advisory Committee ? I am inclined to think that, perhaps, the better plan would be for them to be sent at a stated time to the office of the Central Committee. There they could be seen by the Secretary to the Committee and also by an officer from the local Labour Exchange, who would attend for the purpose. The Secretary to the Committee would be able to supply the official of the Labour Exchange with brief details about each case and with any special report or suggestions that had been made by the visiting members of the sub-committee. The Labour Exchange official would record each case upon his own forms, and it would then be the duty of the Labour Exchange to find appropriate employment, being guided as far as practicable by the information given.

It appears to me highly desirable that the Education Authorities should be associated in this manner with the Labour Exchanges in the choice of employment for young persons, and that educational influence should thus be continued during the years of adolescence, especially in view of the possibility of compulsory continuation schools being established. In this

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event, the continued education of youth would be under the care of the Education Authorities, and it would be appropriate for them to have some responsibility for the work to which young people were sent during the years of partial education.

It would be, in my opinion, undesirable for Education Authorities or for separate schools to institute their own Labour Bureaux, distinct from the Labour Exchanges. There is much to be said for requiring employers to go only to one centre. Moreover, a boy who went from School to employment through the agency of the School Bureau would, on leaving that employment, naturally go for his next job to the Labour Exchange.

Under the scheme briefly outlined above, it appears to me that the two authorities would each perform their appropriate duties. The Education Authority, through its representatives on the Central Advisory Committee and its sub-committees, would, to some extent, exercise pastoral care over children leaving school. It would also be an educative and guiding force on the whole question of juvenile employment. The Labour Exchange, on the other hand, would be the medium for receiving all applications from employers and for introducing the boy to industrial life, and it would be enabled to do so in a much more effective manner through the co-operation of the Education Authorities in the way indicated.

It is clear that the combination of educational and industrial knowledge that would be brought to bear by the Advisory Committee on the problem of the placing of juveniles in industry would have striking advantages over the limited information available to either authority acting alone; and would go far to prevent the present waste of promising material on unsuitable jobs.

The duties of the members of the sub-committee would by no means be confined to advising boys and girls about their immediate work. Much good would be done if the visiting members would make themselves responsible for seeing that

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they and their parents had every inducement given them to take advantage of the various facilities for continued education. They would, indeed, be in a position appropriately to undertake the functions of "after-care" committees. As to the composition of these sub-committees, where the system of school managers already exists, these members would nominate members of their body to serve on the sub-committees. Where Children's Care Committees are already in existence, possibly these could, with additional members, become the sub-committees, and both in connection with the sub-committees and with the Central Advisory Committees the services of members of existing apprenticeship and similar societies could be utilized.

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No. 52. Vol. XIII.

November 15, 1910.

THE PROBLEM OF LOCAL GOVERNMENT

BY C. B. HAWKINS

THERE is perhaps a danger that the very success of Mr. Burns in bringing to justice the corrupt guardians, contractors, and officials who have robbed the public with immunity for so long will promote a dangerous reaction against all local government. Boards of Guardians, for instance, have to be reformed out of existence, for this reason if for no other, that the public has lost confidence in them; and those who live in the districts immediately concerned can scarcely help reflecting that the very men who have been condemned to fine and imprisonment for malpractices as guardians, have also served as Borough Councillors, and at least in one instance, in Mile End, as a County Councillor. The disgrace which has overtaken one branch of local government may easily communicate itself to other branches. This would be lamentable, because local government is the basis of the whole system of administration in England. There is no reason whatever for despair. Corruption and maladministration are not new things. The condition of affairs revealed in the inspectors' reports of their inquiries in Mile End and Poplar is as nothing compared with what Mr. and

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Mrs. Sidney Webb have to describe in their *History of Local Government*. It is even a sign of grace that the Local Government Board has felt itself sufficiently supported by local opinion to take the steps necessary to bring these offenders to book. Enormous progress has been made since the Local Government Acts of 1888 and 1894, which created County Councils and District and Parish Councils, endowed local government for the first time with something like order and symmetry, and in London since the London Government Act of 1889 substituted twenty-eight Borough Councils for the 127 authorities, which, under the various titles of Vestries, District Boards of Works, Burial Boards, Boards of Library Commissioners, and Baths and Wash-houses Commissioners, had previously mismanaged local affairs. The abolition of the School Boards and the approaching abolition of Boards of Guardians are all signs of a great movement towards unification which has not yet spent its force. It is highly significant that the vigilance of the Local Government Board has been called in to correct the errors of old *ad hoc* authorities, whilst the new unified authorities—the County Councils and Borough Councils—have on the whole been singularly free from positive wrong-doing.

It remains lamentably true, however, that these bodies exhibit an apathy and indifference to public welfare which is almost as criminal, and it is opportune to consider why. The question is worth asking, because, of the whole area of governmental activity in England, by far the larger and more important half falls within the purview of local authorities. Yet for twenty men who could discuss with knowledge and intelligence questions of imperial politics, there is scarcely one who could give even a moderately good account of the duties of a Borough or County Council, or could so much as name the gentlemen who represent him on these important bodies.

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In the average electorate there is a perfectly good standard of political morality. The ordinary elector in Mile End or West Ham would no more think of stealing public money or of jobbing unemployable friends into the public service than he would of flying; but the fact remains that if he does not positively vote for representatives who are guilty of such practices, he does so negatively by not voting at all.

In London at the last elections for the County Councils, Borough Councils, and Boards of Guardians the percentages of electors who actually came to the poll were :—

County Council elections . . .	56 per cent.
Borough Council elections . . .	48 per cent.
Guardians' elections . . .	28 per cent.

The significance of these figures becomes apparent when they are compared with the corresponding figures for Parliamentary elections. At the last General Election the percentage of electors voting in London was 78 per cent. Why is it that 34 per cent more electors recorded their votes in the Parliamentary General Election than in the corresponding elections of local bodies? If electors had weighed in the light of cold reason the relative importance of the two kinds of elections, imperial and local, the balance of interest might surely have been the other way. It really matters far more to the individual citizen that his roads should be adequately cleaned and lighted, his house protected against damp and bad drains, his food safeguarded against adulteration and short weight, than that there should be a Conservative or Liberal or Labour Government at Westminster. But electors are not accustomed to guide their affairs in the light of cold reason. Reasoning counts less with them than persuasion and advertisement, particularly advertisement.

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In democracy everything depends on organization, and it is just here that democracy as a method of local government breaks down. Public opinion no more believes in dishonest guardians and apathetic councillors than it believes in dishonest and apathetic members of Parliament, but it is not organized to express this opinion at the polls. It is easy to see why. Organization is not a thing which can be created without trouble. It involves dull work on dull committees, and all sorts of sacrifices in time and money which no one is prepared to make unless necessity compels him.

The large constituencies and complicated issues of Parliamentary elections make organization absolutely essential if public opinion is to express itself at all. But it is otherwise in elections to local bodies, particularly in elections to *ad hoc* authorities like boards of guardians. Here the constituencies are relatively small, and the issues, however important, are not expressed in the large general way which touches the imagination of electorates. In these small electoral areas where there is none of the excitement of opinions vehemently opposed and vehemently defended, the ordinary associations of citizens in everyday life suffice for the business of election. There is sure to be someone sufficiently well known in the places where citizens and voters congregate to secure the modicum of votes necessary for election. He may be a licensed victualler, a grocer, or a churchwarden. Whoever or whatever he is, he is chosen for public office not because he is specially suited for it, or because he represents the opinions of a majority of the electors, but for the accidental and quite irrelevant reason that he happens to have a wide circle of acquaintance. But the point is that he is elected, and that once elected he does carry on, however ineffectually, the duties of his office. So long as it is possible for elections to local authorities to take place in this haphazard, accidental sort of way, so long will local bodies con-

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tinue to be inefficient and ratepayers apathetic. Democracy must always work badly where the conditions imposed do not necessitate the organization and education of public opinion. The whole difference between local and imperial politics lies here. If local elections could be made difficult and arduous as Parliamentary elections are difficult and arduous, there would at once be the organization and education of opinion which is required.

The first and most obvious step is the abolition of the ridiculous ward divisions. Where the electorate is so large that no mere circle of acquaintances can decide the issue, candidates will be driven to organize opinion and formulate programmes. Interest will be stimulated, and the Press will find it necessary to comment fully and intelligently on local questions. There is no reason at all why the great questions of principle which lie behind the detail of local government should be neglected as they are. Of recent years Socialists have been doing yeoman service in this respect. Their doctrines fall easily into the shape of reasoned municipal programmes, and in local areas where socialism is strong—in Poplar, for instance—they have raised the whole standard of civic life through the mere fact that they have put local questions in such a way that opponents have had to meet them in the discussion of general principles. If any proof is wanted of the propositions just advanced, is it not to be found in the superiority of the London County Council in calibre and efficiency to any other local authority in London? The electoral divisions for the London County Council are large—they are coterminous with the Parliamentary divisions—and opinion has to be organized and educated for County Council elections almost as much as for Parliamentary elections. This is the whole point, and if it be objected that municipal life in London has in consequence become dominated by a party system, the answer is that we want not less but more party in local government.

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If party is necessary for the working of a system of representative government in central affairs, what ground is there for supposing that it is bad and unnecessary in local government?

GERMAN SOCIAL CONDITIONS

NOW that Missions to Germany have become popular, it is well to remind ourselves of an inquiry, scientific in character and comprehensive in scope, of which the results are already before us. We refer to the inquiry into the cost of living in German towns published two years ago by the Board of Trade. It is curious that so little has been heard of this invaluable document. Many people, including not a few members of Parliament, are even now unaware of its existence.

Yet this blue-book gives us just the careful, exact, and scrupulously impartial sifting of facts which is needed. In all, eighty-three of the most important industrial towns in Germany were visited by the Board's investigators during the year 1906-7. The object of their inquiry was to ascertain the character of the housing accommodation available for working men in Germany, the rents they have to pay for it, the nature, quality, and cost of working-class diet, and the earnings and hours of labour, particularly in the building, engineering, and printing trades. This information was collected not merely by personal visitation, but with the help of the Burgomasters and municipal statistical departments, Chambers of Commerce, Trade Unions, Co-operative Societies, and the whole resources of the British Consular Service. No private investigators can hope to enjoy anything like the same facilities. Moreover, the accredited representatives of the Board of Trade were able to cover the whole ground. They did not merely gather a hasty impression from a few hours spent in certain selected towns.

In Germany such an impression is particularly likely to be misleading. The ugly mean streets which we associate with

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poverty in England are not to be found there. Except in very large towns there is not the same class segregation. Rich and poor do not live apart in districts of their own, but share the same streets and often the same buildings. The separate house system to which we are accustomed in England is hardly to be found. Everyone lives in flats, and the separation of classes is horizontal, not vertical. A baron may live on the ground floor, a titled Government official in the rooms above, whilst higher up still may be found a small tradesman, and under the roof perhaps an artisan earning 30s. a week.

It is therefore easy for an Englishman to come away from a brief inspection of industrial towns in Germany sincerely convinced that there is no housing problem in any way comparable with the problem of an English slum.

Unhappily, however, the German working man is often housed under conditions just as fatal to a happy, healthy life as any to be found in this country. This is quite clear from the reports of the Board of Trade investigators on the towns they visited. It will suffice to take Berlin as an example. In Berlin the normal type of working-class dwelling consists of two or three rooms, in a five-storied barrack building overlooking a gloomy courtyard. However imposing the street may be, it is a poor compensation to those who have to depend for light and air on a courtyard, which may be no more than twelve yards wide, and into which the fresh air can only penetrate through the entrance passages of the front block. If, as sometimes happens, the courtyards are built two or three deep, one behind the other, the possibilities of proper ventilation are even more remote. Thirty-seven per cent of the working-class tenements in Berlin consist of one room and a kitchen, though the rooms are larger and loftier than they would be in London. The nature of the housing problem in the capital of the German Empire is expressed still more emphatically in the fact that eighty-five out of every hundred households possess

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four rooms *or less*, whilst in London the corresponding percentage is fifty-four out of every hundred.

Outside Berlin the Board of Trade ascertained that the commonest type of working-class dwelling was a flat of three rooms, though two and four-roomed flats are common. The rent ordinarily paid for three rooms by a German working man was found to range from 3s. 6d. to 4s. 9d. In England about the same amount would be paid for similar accommodation. The ordinary English working man, however, does not live in a three-roomed flat. He enjoys a separate house with four or five rooms and a scullery, and for this he pays a proportionately higher rent. On the other hand, English rent includes rates, which a German workman pays separately. Allowing for this factor, which represents about a fifth of the rent, the Englishman pays for his superior accommodation about the same as the German does for his three rooms.

The Englishman can afford to do this because his wages are higher. This has been made clear by the inquiry into wages and cost of living in the United Kingdom, which was published two years ago. The information obtained in both the English and German inquiries relate to the same period, namely, October, 1905, so that they are strictly comparable. In the volume on Germany the results for both countries are set out in parallel columns. In the three trades selected for comparison—building, engineering, and printing—it was found that the earnings of the German workman are on an average about 17 per cent less than those of his English *confrère*, whilst the hours are 10 per cent longer. For example, bricklayers in England earn for a full week in summer from 37s. 6d. to 40s. 6d. for an average of $52\frac{1}{2}$ hours' work; in Germany the earnings range from 26s. 11d. to 31s. 3d. for an average of fifty-nine hours' work.

This would not signify so much if the cost of necessities to a German workman, other than housing, was less than it

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would be in England. In order to throw light on this subject, the Board of Trade investigators collected over 5000 working-class budgets of household expenditure, mainly through Trade Unions. These were classified under certain income limits, and from the data thus prepared an average household budget was constructed for the whole of Germany. The diet of a German workman contains proportionately more potatoes, milk, margarine, butter, and other fats than an English diet, and less bread, meat, and sugar. Despite the fact that potatoes and milk are cheaper in Germany than in England, the German workman has to spend more on food and fuel than he would in England. For the quantities of each article specified in the average budget he would have paid in October, 1905, 152 pence in Germany against $141\frac{1}{4}$ pence in England. In both countries the cost would now be slightly more, owing to a general rise of prices. The result is due to the fact that meat, bread, sugar, and coal are all dearer in Germany. The German workman prefers grey bread made from a mixture of rye and wheat, but this costs more than the wheaten bread of an English dietary. In October, 1905, the price of a 4-lb. loaf in Germany ranged from $4\frac{3}{4}$ d. to $6\frac{1}{2}$ d., whilst in England, at the same date, the quartern loaf cost from $4\frac{1}{2}$ d. to $5\frac{1}{2}$ d.

To sum up, therefore, an English workman who went to live in Germany, and continued to live as he had been accustomed to do, would find that his expenditure on necessities was increased by 18 per cent. At the same time, he would have to be content with a two or three-roomed flat instead of a four or five-roomed house, and he would be obliged to work longer hours for a lower weekly wage. In any comparison between Free Trade England and a highly protected country like Germany these facts are surely of fundamental importance, and we should do well to keep them in mind.

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EVERY year in these islands tuberculous disease exacts a toll of some 60,000 lives. Add to this the fact that pulmonary consumption, the commonest form of phthisis, is peculiarly a disease of adult life, and it is easy to realize the enormous burden which this one disease throws on the community. Every practical guardian knows how many applications for relief are to be traced to this cause alone. In England and Wales there are at any time rather more than 200,000 men afflicted with tubercle, of whom the majority will ultimately come upon the Poor Law. And this is the least part of the ratepayer's burden. Most of these men are in the prime of life, and leave behind them wives and children dependent on the public purse. The annual expenditure of the Poor Law amounts to over $14\frac{1}{2}$ millions. If the outlay directly or indirectly attributable to tubercle could be eliminated, the total would be diminished almost certainly by a quarter, and perhaps by as much as one-third.

We emphasize this aspect of the subject, because many people are tempted to close further discussion by the statement that in sixty years consumption has diminished by one-half, and that if the fall continues at the same rate the disease will practically have disappeared by the year 1950.

This may be a good argument against proposals for the control of phthisis, which involve enormous expenditure, or serious interference with family life. Compulsory isolation of every case in expensive sanatoria is an example. Even this might be worth while. Costly insurance is good business when the risks are correspondingly valuable.

But experts are now coming forward with schemes which are cheaper and probably not less effective. The plan which

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Dr. Newsholme adopted at Brighton is one of these. He found that at Brighton, as in other towns, the isolation hospital for smallpox was in practice absolutely empty for years at a time. He persuaded the Brighton Town Council to allow these expensive and elaborately equipped wards to be used, not as a sanatorium, but as a hospital for the educational treatment of consumptive patients. General practitioners in Brighton were informed that any case which came under their notice, which they cared to notify to the Medical Officer of Health, would as far as possible be given treatment for a month. During this time they had complete rest, suitable diet, proper medical supervision, and, above all, were carefully trained in the management of their disease. This training, it was claimed, prolonged the patients' lives, and made them infinitely less dangerous to their friends when they were discharged to their homes. At the same time, seeing that tuberculosis is not an acute disease, the isolation wards could at any time be relieved of the patients if there was an outbreak of infectious disease. In Manchester, where a similar use was made of the smallpox hospital, this course was actually adopted without difficulty.

This plan, excellent as it is, has two great drawbacks. Buildings which are intended for the isolation of such a disease as smallpox are not structurally well adapted for the treatment of phthisis. Moreover, it does not necessarily provide for the isolation of the consumptive patient during the whole course of his illness. On these and other grounds the example of Brighton and Manchester has not been generally followed.

A new plan, brought forward recently at a county meeting presided over by the Lord-Lieutenant of Essex, in the Shire-hall at Chelmsford, appears to avoid these difficulties in a completely satisfactory way. The Chelmsford Union is largely rural in character, and the Poor Law Medical Officer in the Great Baddow district, Dr. A. E. Lyster, has for the last ten

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years been treating consumptives on original lines. It is not the treatment which is new, but the application of it. It occurred to him that there was nothing inherently impracticable in bringing the open-air cure to the homes of his working-class patients. After considerable experiment, he devised a shelter of wood and canvas, which combines adequate protection against the weather with the greatest possible amount of light and air. The novel point about this shelter is the use of canvas, through which light and air can pass freely, and its extraordinary cheapness. A shelter of this type can be provided and equipped with all necessary furniture for less than £20. Dr. Lyster then persuaded his patients to live in these shelters, either in their own gardens or in some adjacent field. As the medical officer and the general practitioner of the district, he was able to isolate in this way every case of phthisis which presented itself in a population of a little under five thousand. The initial cost of the huts—he has only required six—was met by the public spirit of a resident in his district. In ten years the whole expenditure has been no more than £100.

At first Dr. Lyster attempted no more than the effective isolation of his patients in the open, combined with medical supervision. For diet and nursing the patients were left to the ordinary resources of their families. Subsequently small groups of shelters were established, and now he has under his charge at Great Baddow a small colony of shelters sufficient for the simultaneous treatment of ten cases. An adjoining cottage suffices for an administrative block, and the cottager and his wife do all that is required in the way of catering, cooking, and attending to the patients. This central colony is intended for the reception of patients who either cannot be treated at their own homes or for whom a preliminary educational course is desirable under closer supervision than can be given by a doctor on his rounds. The cost of such an institu-

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tion, compared with the expensive bricks and mortar of a modern sanatorium, is, of course, negligible. It is calculated that accommodation for one hundred patients, with an inexpensive brick building for administrative purposes, need cost no more than £60 a bed, compared with the £100 or £200 per bed in an ordinary sanatorium.

But the central colony is only an adjunct, though a necessary and important adjunct, to Dr. Lyster's scheme, which consists essentially in the early and continuous isolation of tuberculous patients in their own homes. It is not claimed that the Lyster system secures an unusually large percentage of recoveries, but it does secure effective isolation. Even when the patient has reached a stage beyond hope of recovery, so long as he is outside the house, in the open, there is little risk of infection for his family. Incidentally he will certainly prolong his own life. Moreover, the open shelter is an object lesson to the whole village. Everyone who passes by gets a clearer perception of the value of fresh air, sunshine, and cleanliness. It is this salutary publicity to which Dr. Lyster's success must be largely ascribed. The cases which in other districts go untreated, have in Great Baddow freely come forward for diagnosis and treatment. From the public health point of view this is a matter of the utmost importance. Every untreated case is a source of infection for others. In Great Baddow this axiom of public health has received a remarkable illustration in the fact that since 1908 all the cases which have come under Dr. Lyster's notice have been imported cases. That is to say, in eight years he has been able to eliminate every centre of infection in his own district.

So far as rural areas are concerned, there is no reason why the Great Baddow example should not be successfully followed elsewhere. An association has been formed to extend the system to the whole of Essex. It has been adopted, under semi-official auspices, by the county of Buckingham, and

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similar schemes are under consideration in Warwickshire and Shropshire. For urban areas some modification will obviously be necessary. But even in London there are a great many patients who would probably make good progress if they could be induced to live in a back garden or yard which was reasonably open and sunny. For the others there still remains the possibility of treatment in a Lyster sanatorium. The Guardians of West Ham have decided to build such a sanatorium, and this experiment deserves to be carefully watched.

THE DUTY OF THE CITIZEN TO THE STATE : CIVIC SERVICE

By T. C. HORSFALL

THE definition of "Civic" in *Murray's Dictionary* is : "Of or pertaining to citizenship ; occasionally in contrast to military, ecclesiastical, etc." My subject, therefore, is those of the duties of the Christian citizen to the State, that is, to his fellow-citizens, which are not military or ecclesiastical. The teaching of the New Testament does not allow us to regard these civic duties as other than very comprehensive and very important. We are told that he who fails to feed those of his fellow-citizens who are hungry, to give drink to those who are thirsty, to receive those who are strangers, to clothe those who are naked, and to visit those who are sick and prisoners, has no place in the Kingdom prepared for the blessed of the Father, that he is not a Christian citizen. And as we are also told that man does not live by bread alone, but by every word that proceedeth out of the mouth of God, it is made our duty to try to ensure that all good influences, which are as necessary for healthy life as are food and clothing, shall be felt by all our fellow-citizens. The teaching respecting the giving of our cloak to him who has taken our coat shows that the extent of our duty to the community is limited only by that of its need for help, and that of our power to help. The parable of the talents makes it clear that for those who can combine with others for common action to help the community, individual effort does not amount to fulfilment of duty, that duty is not fulfilled unless the talent of co-operation, and every other advantage which each of us possesses, have been used as fully as possible. It is true that these lessons, if they

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stood alone, could not be obeyed by the Christian citizen. But however much modified their sense may have to be in the light of other teaching of our Lord's and that of experience, they do not mean less than this, that no one is a Christian citizen who does not do his best to try to ensure that all his fellow-citizens shall be enabled and induced to live a full healthy life.

I am sure that no one who has lived much with working people, with people to whom insufficiency of food and clothing is known, can doubt that the existing relation to this teaching of the majority of the citizens who believe themselves to be members of the Church, and that of the Church as a whole, is profoundly wrong, that it is causing great moral harm to those who do not know what their duty is, that it greatly discredits and weakens the Church, and allows a vast deal of misery, degradation, and sin to exist in the community which the creation of a right relation of the Church to the teaching would make impossible. It is true that, as I have already said, the lessons to which I have referred cannot, as a rule, be literally obeyed. We soon find out that giving without stint generally does far more harm than good, but we know that that was the case nineteen hundred years ago just as it is to-day, and that therefore the teaching does not mean that, as a rule, we are to give without stint. We know with certainty that the teaching has to be obeyed under the control of those other lessons of Christ, the master-lessons that we must love God with all our powers and must do unto others as we would be done by, and also in the light of the much-neglected lesson of the parable of the unjust steward, that we must use as much ingenuity in the service of God and our neighbour as a rogue uses for the gaining of his selfish objects. From the first the teaching of Christ has been : "Do for your neighbour all that after the most careful thought you believe will be for his good, and abstain from doing anything that you believe would injure him." As we know that it demoralizes almost everyone to give him that which he can get

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for himself, or can be trained to obtain for himself, it is our clear duty to let it be our rule to train to obtain, and to give only those necessary things which our neighbour cannot be trained to obtain for himself. A most important part of the lesson which we have to learn is that it is our duty to try to ensure that *all* that is necessary for full healthy life is obtained by everyone. If one hundred things are necessary, our duty is not fulfilled when we have tried to ensure that our neighbour shall have ten or twenty or ninety-nine of the things ; we must try to ensure that he shall have every one of the hundred. It is only by ensuring that he shall have all the things which are necessary for health of mind and soul as well as of body that we can ensure that he shall have even enough food. It is, I believe, just because the Church has failed to see that the teaching which Christ means her to give to all citizens is : " You must give food, clothing, companionship, and all the other necessities of life, or the power to earn them, to all your neighbours ; but you must give these things only to those to whom you cannot give the power to earn them," that she leaves many of her members in such wrong relation with the duty of giving.

As it is the duty of the Christian citizen to try to ensure that all his fellow-citizens shall have all the things which are absolutely necessary for full healthy life, it is obviously part of his duty to get to know what all those necessary things are. What are they ? In the rest of my twenty minutes I cannot tell you all the things which I know or believe to be among the number, but in a minute or two I can tell you of things which indubitably are necessities of life, and which yet not nearly all citizens try to provide for their neighbours.

We know now from the examinations made by school doctors of tens of thousands of children, with a degree of certainty which no earlier generation has possessed, that good physical health and strength are conditions, not only of mental health and vigour, but also of moral health and vigour—that

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lack of physical health causes a great deal of moral perversity and depravity which often passes away, if physical vigour is gained, as darkness passes away when the sun rises. And we know that among the conditions necessary for the attainment and retention of physical health and vigour are physical exercise, abundance of light and fresh air, habits of cleanliness. It must therefore be part of the duty of the Christian citizen to try to ensure that all his fellow-citizens shall be enabled and induced to obtain all these things.

But as necessary as all these things, and also necessary for the purpose of making all these things be means for life which is life indeed, are love of God and love and respect for man. And reverential love of God is impossible without much knowledge of His great works, of the beauty of nature, and without knowledge of the truth that He has made man potentially good and great ; and respect and love for man is not likely to be felt by anyone who does not possess a large amount of knowledge of the noblest deeds of men, and who does not find in art evidence of the truth that there is no kind of beauty in the world which man cannot assimilate by admiration and reproduce in his work.

In most of our towns there is a great deal of drunkenness, betting, and gambling, and no one who knows under what conditions the people are living will believe that, if the evil spirits of drunkenness and betting were exorcised, and the conditions remained the same, the places of those evil spirits would not be quickly filled by other spirits as evil. If our people are not to be the victims of the bad side of the highly developed system of "civilization" in which we are all living, they must be protected from the evil side by the influence of the good side. It has been proved that, by good manual training, by the right teaching of singing, and by the use of pictures in schools, nearly all children can be interested in good music and in many kinds of art, and by giving them these ennobling interests, as well as the protection of wholesome kinds of physical exercise, of which I

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have already spoken, our English town populations could certainly have the demons of drinking and betting expelled and their places taken by good spirits. Yet another part of the duty of the Christian citizen consists in care of the dwellings, and the surroundings of the dwellings, of his neighbours.

Further, full healthy life is made impossible for thousands of persons by their failing to receive, in elementary and continuation schools in childhood and early youth, training which fits them for skilled occupations, and for thousands of others by temporary inability to work, brought on by accident or by illness in early or middle life.

One important part of the civic duty of the Christian citizen to the State is, then, to ascertain what are all those of the conditions which are necessary for full healthy life, which his neighbours cannot obtain except by the help, direct or indirect, of the community. Another part of his duty is obviously to try to enable and induce the community to give the necessary direct and indirect help.

How are these parts of his duty to be done ?

First, how is the individual citizen to learn what are all the conditions necessary for the health of the community ? I believe that the Church as a whole ought to obtain and supply this information. A great part of the time of the Great Council of the Church, of the Convocations, of Diocesan and Ruridecanal Conferences ought to be given to the task of reaching agreement as to what the necessary conditions are, and, as knowledge is gained, it should be passed on to the mass of the laity through the clergy.

The second question is: How is the community to be enabled and induced to create the conditions needed for health ? Only by the help of Parliament can some of them be created, and only by means of Town and County Councils and other administrative bodies can such work as the creation and proper management of playgrounds and the giving of manual training in schools

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be done. How is the citizen to influence Parliament and administrative bodies? It is, of course, part of his duty to seek election to all such bodies, if he knows or believes that he has the qualities needed in a representative, and if he is able to serve on them; and it is an important part of the duty of every citizen to use his own power as an elector and to try to persuade his fellow-citizens to use their power as electors, to enable and induce men who know what are the needs of the community and desire to get those needs supplied, to serve on elected bodies. But experience has proved that Parliament and administrative bodies cannot, unaided, supply the community with all the conditions which are necessary for health. If the Church were to undertake the task of discovering what the conditions are and of conveying the knowledge to all its clerical and lay members, Parliament, administrative bodies, and electors also would soon be better informed and more eager for reform than they are at present; but for a long time to come, if reform is to be obtained, it will be necessary that all through the country there shall be organizations of well-informed persons which seek to call the attention of the mass of the electors and of the elected to the need for reform, to persuade the persons who are best qualified for service to seek election, and to persuade the electors to elect them.

I believe it to be an extremely important part of the duty of the citizen, both to the State and to the Church, to use fully all his influence to induce the Church either to make all her parochial churches become these necessary organizations or at least to call organizations of the kind into existence. Further, I believe it to be an even more important part of his duty to use fully all his influence with the Church to induce her to say distinctly that no one is one of her members who does not try to create all the conditions needed to enable all his fellow-citizens to live a full and healthy life. Should a day ever come on which the Church says, as plainly as Christ said it, that the

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supplying of the needy with all those of the real necessities of life which they cannot obtain for themselves, is work, refusal to participate in which involves exclusion from the Kingdom, and therefore also from the Church, and that it is one of the principal duties of the Church to enable all her members to participate effectively in the work, and thus to fulfil their civic duty to the State, that will be the best day that has dawned for State and Church for many centuries. It will be the first day on which the mass of the people and the unselfish rich can hear the Church's message with full gladness, and the first day on which real missionary work to intelligent races can begin. For at present no intelligent and kind-hearted heathen who sees what is the condition of our large towns and the apparent indifference of the majority of the members of the Church to it would accept our religion. The task which the Church would assume would be difficult, but the work of the Church of Christ cannot be easy. The exaction of work from every member of the Church would doubtless restrict membership, but the Church ought not to desire to be a broad road crowded with self-indulgent people. The road which leads to life must always be the narrow one of self-sacrifice and unselfish service of God and of the community.

LABOUR EXCHANGES IN THE UNITED KINGDOM

A Paper submitted to the International Conference on Unemployment, Paris, 1910.

BY W. H. BEVERIDGE

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“**I**N the forefront of our proposals we place Labour Exchanges.” These are the words of the Majority of the Royal Commission on the Poor Laws and Relief of Distress due to Unemployment which reported at the beginning of 1909.

“This National Labour Exchange, though in itself no adequate remedy, is the foundation of all our proposals. It is, in our view, an indispensable condition of any real reforms.” These are the no less emphatic words of the Minority of the same Commission. The two parties of the Commission, while differing in so much else, agreed in their advocacy of a national system of Labour Exchanges as the basis of any effective dealing with unemployment.

The object of this paper is to describe briefly yet as completely as possible the steps that have already been taken in the United Kingdom to put into force this particular recommendation of the Poor Law Commission. The description cannot, indeed, be altogether complete. In the first place, the Labour Exchange system about to be described is still only in process of establishment. Less than half the proposed Exchanges in the towns have been established, and those only since the beginning of February. Little or nothing has yet been done for the country districts. In the second place, the Labour Exchange system itself is only part of a larger scheme for dealing with distress—a scheme involving as its next great step the establishment in certain important industries of a system of

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compulsory insurance against unemployment. At one time it seemed possible that the Bill to establish this insurance might have been introduced and even passed into law before the date of this Conference.

Since that has not happened the Labour Exchange system has for the moment to be considered by itself.

It will be best to deal in order with the organization and methods of the Labour Exchange system, its guiding principles, and its actual work up to the present time.

Organization and Methods of the Labour Exchange System

A Bill "to provide for the establishment of Labour Exchanges and for other purposes incidental thereto" was introduced by the President of the Board of Trade on behalf of the Government on May 20th, 1909. It was received with favour by leading members of all parties, and, meeting with practically no opposition, was passed on 20th September, 1909, and became the Labour Exchanges Act, 1909 (Appendix A).

This Act is the foundation of the system of Labour Exchanges now to be described, yet the Act itself gives little or no indication of the nature of that system. It is limited to a very few clauses, of which the chief one provides that "the Board of Trade may establish and maintain, in such places as they think fit, Labour Exchanges and may assist any Labour Exchanges maintained by any other authorities or persons." The only other points to notice in the Act are:—

1. That provision can be made for advancing by way of loan the fares of workpeople travelling to employment found for them through a Labour Exchange.
2. That any person making a false statement to an officer of a Labour Exchange for the purpose of obtaining employment or procuring workpeople is liable to a fine up to £5.

The Act itself, in fact, did little more than give power to

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expend money from the national exchequer on the establishment of Labour Exchanges, i.e. of offices "for the purposes of collecting and furnishing information either by the keeping of registers, or otherwise, respecting employers who desire to engage workpeople and workpeople who seek engagement or employment." The number and position of the Labour Exchanges and the principles and methods to be applied in their working were left to the administrative action of the Board of Trade. On the introduction of the Bill, however, an outline of the system projected by the Board was presented to Parliament, and the General Regulations for its management were drawn up after full consultation with representative associations of employers and workmen.

The system of Labour Exchanges which is now being established under this Act is national in both senses of the word—it extends or is intended to extend to all parts of the United Kingdom, and it is directly managed and paid for by a national authority—the Board of Trade. The municipal authorities take no direct part in the administration and are not liable for any of the expenditure, though many of them have greatly helped the Exchanges by giving facilities for advertisement and in other ways. The details of this national system may now be briefly described.

The Central Office of the system is naturally situated in London. It does not deal with employers or workpeople direct—otherwise than in certain cases of emigration—but serves simply for organization, control, and statistics. It forms a branch of the Labour Department of the Board of Trade.

Under this Central Office the whole country is divided into eleven principal divisions (shown in Table I), each under the charge of a "Divisional Officer," who has absolute authority over all the Exchanges in his division and through whom all orders and communications concerning them pass. Each division is thus a unit for purposes of control and also for the

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purposes of "clearing-house" work, i.e. the transference of unemployed workpeople in one place to meet an unsatisfied demand for labour elsewhere.

In each division are a number of Exchanges of different grades according to the number and importance of the towns to be served. The original scheme prepared by the Board of Trade made, upon a basis of population, five main grades of Exchanges :—

Class A Exchanges	.	Towns over 100,000.
„ B „	.	Towns 50,000 to 100,000.
„ C „	.	Towns 25,000 to 50,000.
		Suburban districts and small towns near larger ones.
Waiting Rooms	.	For special trades and districts, e.g. near docks, etc.

The grade of the Exchange determines roughly both the staff allowed and the extent and variety of the accommodation for workpeople. In Class A, for instance, the normal staff would be a manager, an assistant manager, four registration clerks, and a clerk messenger, while a sub-office would have only an assistant manager (working under the supervision of the manager of a neighbouring important Exchange), a clerk, and a messenger, and a waiting-room might only have a single officer. So, too, the smallest Exchanges provide at most two waiting-rooms—for men and women respectively—while in the larger ones provision is made for dealing separately with skilled workmen, general labourers, skilled women, unskilled women, boys and girls. In no case, however, is any such complete classification and separation of different trades attempted as is to be found in some of the largest German Exchanges. The Exchanges are only in the first stage of their development and are housed in such temporary premises as could be found

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and adapted at short notice. It is proposed later to build premises for many of the Class A Exchanges. It should be added that while the grade of the Exchange determines roughly the staff and accommodation provided, the rule is not absolute. London and some other of the large towns, with populations of half a million or more, obviously require exceptional treatment. So too the gradation of Exchanges by population is not absolute. The industrial conditions and situation are necessarily taken into account. Finally, as might be expected, the original scheme has had to be modified in various ways, in the light of experience. The main lines of the scheme, however, remain unaltered.

TABLE I

Number and Distribution of Exchanges

Division.	Divisional Centre.	Exchanges open 1st June, 1910.	Exchanges to open later.	Total Exchanges proposed.
London and South Eastern	London.	28	16	44
South Western	Bristol	8	4	12
East Midlands	Nottingham	6	14	20
West Midlands	Birmingham	9	25	34
South Wales ¹	Cardiff	6	5	11
Liverpool and District ¹	Liverpool	3	15	18
North and East Lancashire	Manchester	16	14	30
Yorkshire	Leeds and Sheffield	9	16	25
Northern	Newcastle	6	9	15
Scotland	Glasgow	7	17	24
Ireland	Dublin	6	15	21
		104	150	254

The total number of proposed Exchanges of these five grades is just over 250, each division having as a rule from 20 to 30, though one or two have fewer, while the London and South Eastern Division has considerably more. At the present

¹ The two Divisions are under the charge of the same officer.

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moment only just over 100 of these offices are open—though these include nearly all the more important ones. The whole of the remainder will, it is hoped, be opened during the next six months. Provision will then have been made for practically all towns with populations of 25,000 or more, and their suburbs, together with a certain number of smaller towns. There will still remain to be dealt with the bulk of the separate towns under 25,000 and the country districts.

With regard to these, two alternative methods are proposed. One method involves the distribution at the post offices of registration forms to be filled in by applicants for employment and posted to the nearest Exchange. The other method involves the provision by the municipal authority of a room where an officer from the nearest Exchange can attend on one or two stated days each week (so far as possible a market day is chosen) to receive applications from workmen and to see employers. In such cases public notices are exhibited to the effect that applications for employment or workpeople may be made to this officer in person at the place and time stated or by post at any time to the nearest Exchange. A single officer will be able to deal in this way with perhaps four or five smaller towns, travelling constantly from one to the other. This second plan is already being tried in the west of England and other rural districts, and is being extended continually.

It may be added that the total number of officers of all ranks is now about 600 (including some 130 women), and will ultimately be probably not far short of 1000. The estimated cost of the whole system during the year 1910-11 is £210,000, inclusive of an allowance for gradually acquiring sites and building permanent premises.

The current working of the Exchanges may now be briefly described. Workpeople are, as a rule, registered by a clerk, who takes down their answers to questions put in accordance with the form of application shown in Appendix C, but they may if

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they prefer it (as is sometimes the case with the more skilled men and clerks) fill in a form themselves and hand it to the clerk. In the former case the answers are entered directly on to an index card, which then forms the workman's record in the Exchange ; in the latter case the answers filled in by the workman have subsequently to be transferred to an index card. Workpeople are not under any obligation to answer all the questions on the form, and on the other hand they may volunteer additional information. Workpeople residing within three miles of an Exchange are required to register in person ; others may make application by post. Applicants under seventeen years of age have a different form (see Appendix C), the forms for men, women, boys, and girls all having distinctive colours. On registration each applicant is given a Registration Card (see Appendix C). This card he must, so long as he wishes to remain on the register, bring with him every week to the Exchange to be stamped, while if he obtains work through his own efforts he is required to return the card at once to the Exchange through the post with a statement to this effect. When the Registration Card is given out it is marked with the day of the week, and the workman is asked to come again on that same day each following week. The card is addressed on the back to the Labour Exchange, and is franked for free transmission through the post. Applications for workpeople are as a rule received by telephone, though naturally in some cases employers write or send a messenger or come themselves. When an application has been received from an employer and a suitable workman found by the Exchange—either from among those in the waiting-room or by summoning one from his home—the workman is sent to the employer with an Identification Card (see Appendix C) which the latter is requested to sign and return with a statement as to whether the man has been engaged or not. This card also is now franked for free transmission through the post.

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The index cards of the workpeople who have registered or renewed their registration within the past week, and have not since then obtained employment, form the Live Register of the Exchange, and it is to these primarily that the Exchange looks for the filling of any vacancies that may be notified by employers, the cards being arranged by occupations. It is, moreover, this Live Register that is used for the purpose of statistics. The cards of those who fail to renew their applications on the right day are generally left for a week or a fortnight in an "Intermediate Register," while there is a Dead Register of all those who have obtained employment or have not presented themselves at the Exchange for some weeks. Should one of these men on the Dead Register appear at the Exchange later, his old index card will be used again, but he will count as a fresh registration.

Guiding Principles

Such in brief is the system of Labour Exchanges now in process of establishment in the United Kingdom. Its main characteristics may be summed up by saying that it is national, industrial, free, voluntary, and impartial.

First, the system is national, as is mentioned above, in two senses. It is framed so as to cover the whole of the United Kingdom, and it is administered by a department of the central Government, through officers appointed and paid by that Department.

Second, the system is industrial and not eleemosynary. Every attempt has been made to free the Labour Exchanges from any form of association with the Poor Law, charity, or the relief of distress, and to give to them the character of a piece of industrial organization of which any man may avail himself, and with as little loss of self-respect as is involved in using the post office or a public road. The administering authority is

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not the Poor Law Guardians, or the Distress Committees of the Unemployed Workmen Act, or even the Local Government Board, but the Board of Trade—a Department already in touch in many ways with associations of employers and of workmen. The questions asked of workpeople at the Exchanges relate solely to their industrial qualifications and not to their poverty, family circumstances, thrift, or similar matters. The only thing to be obtained through the Labour Exchanges is ordinary employment, so that there is no inducement for those to come there who want only relief and are not capable of work. On the other hand, the Exchanges deal with all kinds of employment, skilled and unskilled, with the single exception of indoor domestic servants.

Third, the system is free—that is to say, no fees of any kind are charged either to employers or to workmen.

Fourth, the system is voluntary. No compulsion is exercised or is exercisable under the Labour Exchanges Act upon employers or workmen to use the Exchanges against their will. The success of the system depends upon its efficiency and upon the persuasiveness of its officials.

Fifth, the system is impartial, as between employers and workmen, in questions where the interest of the two parties come into real or apparent conflict. It is, indeed, self-evident that a system of Labour Exchanges dependent upon the voluntary support of both parties must be impartial in order to have any hope of success. The exact measures demanded by the principle of impartiality in each case, however, are by no means so self-evident. In Germany four different principles have been tried in different places with regard to trade disputes.

1. To ignore trade disputes altogether, i.e. to send workmen to a vacancy created by a dispute in exactly the same way as to any other vacancy and without special warning.

2. To register vacancies created by a dispute and to notify them to applicants for work, but in doing so to give formal

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notice of the dispute either to the workman individually, or by placards in the Exchange premises.

3. To suspend operations within the range of the dispute during its continuance.

4. To make action in each particular case depend upon the meeting and decision of Arbitration Court.

There can be no doubt that the second of these plans is the one that has most approved itself in Germany, and it is the one that has been adopted in the United Kingdom. By Clause III of the General Regulations (Appendix B) any association of employers or workmen may file at a Labour Exchange a statement as to the existence of a trade dispute involving a strike or lock-out, and this statement must be communicated by the Exchange to any workman to whom a vacancy is notified with an employer affected by the dispute. Apart from this the statement is confidential; it is not shown to the workmen generally, and it is not shown at all unless and until a vacancy is notified by the employer affected. Moreover, any employer against whom such a statement is filed must, if he sends for men, be told of the statement and be given a chance of making a counter statement. The original statement of the fact of the strike is valid only for seven days, and must be formally renewed in order to remain in force. As regards wages and conditions, the Exchanges, in accordance with Clause IV of the General Regulations (Appendix B), take the standpoint of complete non-interference. Employers and workmen must make their own terms, collectively or individually; the business of the Exchange is simply to provide information. Only where it is a question of the Exchange actually advancing fares to workmen is a different principle adopted. Another section of the General Regulations has the effect of securing that no such advance shall be made where the officer has reason to believe that the employment to which the workman proposes to travel is due to a trade dispute or is at a rate

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of wages lower than that current in the trade and district concerned.

A further embodiment of the principle of impartiality is to be found in the proposed constitution of "Advisory Trade Committees" for the Exchanges. These Committees will consist of "equal numbers of persons representing employers and workmen in the district, appointed by the Board of Trade after consultation with such bodies and persons as they may think best qualified to advise them on the matter, together with a chairman agreed on by a majority both of the persons representing employers and of the persons representing workmen, or in default of such agreement, appointed by the Board of Trade." Active steps are now being taken for the formation of several such Committees which will deal with large areas and not with single Exchanges.

Work of the Exchanges

It remains now only to give a brief account of what has actually been done by the Exchanges since their commencement. The Labour Exchanges Bill, as already stated, was passed on September 20th, 1909, and the first officers were appointed under it a few days later. The next four months were very fully occupied in the preliminary work of collecting staff, obtaining premises, framing working rules, and undertaking such propaganda work as time permitted. On the 1st February, 1910, the Board took over from the Central (Unemployed) Body for London the twenty Exchanges established by the latter body in 1906 under the Unemployed Workmen Act, and at the same time opened another 63 Exchanges in London and the provincial towns. Since that date other Exchanges have been opened at intervals, the total number at work on the 1st of June being 104 out of a projected total of over 250. The Table II, on the next page, gives the general statistics as to the work of the Exchanges from February 1st to May 27th of the present year.

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TABLE II LABOUR EXCHANGE STATISTICS

FEBRUARY 1ST TO MAY 27TH, 1910

Number of Working Days.	February. 24	March. 25	April. 24	May ¹ . 22	Total for 4 months. 95
Vacancies notified.					
Men . .	12,156	18,439	20,123	19,352	70,070
Boys . .	2,427	3,597	3,945	3,552	13,521
Women . .	5,090	5,771	5,852	6,101	22,814
Girls . .	1,520	1,897	1,791	1,783	6,991
Total . .	21,193	29,704	31,711	30,788	113,396
Vacancies filled.					
Men . .	8,180	13,864	15,957	15,887	53,888
Boys . .	1,715	2,397	2,973	2,695	9,780
Women . .	2,053	3,065	3,726	4,168	13,012
Girls . .	680	1,069	1,202	1,275	4,226
Total . .	12,628	20,395	23,858	24,025	80,906
Workpeople's Appli- cations on Register at end of period.					
Men . .	94,234	74,199	64,673	58,986	
Boys . .	6,769	5,375	4,949	4,438	
Women . .	9,366	9,264	9,907	9,993	
Girls . .	2,055	1,789	1,999	1,985	
Total . .	112,424	90,627	81,523	75,402	
Workpeople's Appli- cations received dur- ing period.					
Men . .	179,062	95,242	83,422	72,860	430,586
Boys . .	14,479	9,822	11,613	7,868	43,782
Women . .	18,961	17,246	17,402	16,171	69,780
Girls . .	4,311	3,809	4,086	3,493	15,699
Total . .	216,813	126,119	116,523	100,392	559,847

¹ Excluding the Clothporters' Exchange at Dickenson Street, Manchester.

² The statistics are made up always on a Friday night, so that some months have four, and others have five weeks. March and May included the Easter and Whitsuntide holidays respectively, when the Exchanges were closed.

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This table is given here for what it is worth. The Exchange system is still in process of establishment, and is quite incomplete. The resulting statistics cannot as yet throw any great light on the position of the labour market. They must be regarded simply as an indication of what the Exchanges have been able to accomplish. The following points may be noted :—

1. On the one hand, the number of vacancies filled by the Exchanges has gone steadily upwards, while the numbers of workpeople's applications received and remaining on the register have gone steadily downwards. The first fact indicates the natural growth of the activity of the Exchanges. The second fact is due partly to the general improvement of trade, and partly to more special causes. The publicity given to the opening of the Exchanges attracted to them on the one hand considerable numbers of workmen of very poor industrial capacity who could hardly hope to be employed under any circumstances ; and on the other hand, a certain number of workmen who had hitherto obtained employment through their Unions, or in some other regular way, and who still find these older methods superior in their case to the Labour Exchanges. The dropping off of these two classes in the later months accounts very largely for the heavy fall in the number of applications.

2. The growing ability of the Labour Exchanges to adjust the supply of labour to the demand is shown by the steadily rising percentage which the number of vacancies filled forms of the number of vacancies notified. This percentage was 60 in February, 69 in March, 75 in April, and 78 in May. The percentage varies very considerably for the different classes of applicants. While, for instance, the Exchanges were able in May to fill 82 per cent of the vacancies notified for men, they were only able to fill 68 per cent of those notified for women. A very similar result is shown by many of the principal Ex-

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changes in Germany and may there be attributable to some extent to the fact that these Exchanges deal with domestic service, an occupation in which demand for women appears normally to exceed the supply. In the United Kingdom the effect observed cannot be attributed to this cause since the Exchanges do not fill vacancies for indoor domestic servants (as opposed to daily servants such as charwomen, cleaners, etc.). The places which Exchanges in the United Kingdom are unable to fill are mainly those for skilled women in various branches of the textile and clothing trades. There appears, indeed, to be as regards women a discrepancy of quality between the demand for labour and the supply. A large number of skilled women are wanted at the Exchanges and cannot be found there. On the other hand, a very large number of middle-aged women, often widows, are registered at the Exchanges for work as charwomen and in other unskilled or low-skilled occupations. A contributing cause to the difficulty of filling all the vacancies notified for women has undoubtedly been that women have been less ready than men to use the new institution. This diffidence, however, is now being gradually overcome. The decrease of applications is practically confined to men, while the number of women on the register at the end of May was greater than at any previous date, and the number of fresh applications received during that month represented but a very slight fall from the record number.

3. The number of "workpeople's applications on the register" at any time may be taken as representing separate individuals. The number of "workpeople's applications received" during the month or other period cannot be taken as representing separate individuals, because it includes re-applications by persons whose registration had lapsed after the end of a week, or had been cancelled on their obtaining employment whether for a short or for a long period. No very definite conclusion, therefore, can be drawn from the last set of figures

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in the table giving the workpeople's applications during each month. The form of the regular statistics to be issued in future is now being carefully considered.

4. The accompanying Table III indicates the principal occupations dealt with by the Exchanges.

TABLE III

VACANCIES FILLED TO MAY 27TH. ANALYSED BY TRADES		
Building and Works of Construction .	13,315	16·7 per cent.
Metals, Machines, Implements, and Conveyances	11,058	13·7 —
Conveyance of Men, Goods, and Mes- sages	10,612	13·1 —
General Labourers	8,886	11·0 —
	<hr/>	<hr/>
Other Occupations	44,971	54·5 —
	36,835	45·5 —
	<hr/>	<hr/>
	80,906	100·0 —

No regular statistics have yet been prepared showing either the proportions of skilled and unskilled workmen applying and placed, or the proportions of permanent to temporary vacancies offered and filled. As a general statement, however, it may be laid down quite definitely that the work of the Exchange, particularly on the side of men, has come to concern itself principally with skilled vacancies and skilled workmen, because these are the workmen whom employers are least able to obtain rapidly for themselves. The Exchanges, indeed, are undoubtedly very often in a position to obtain for employers better men than the latter could obtain direct for themselves, particularly where any special qualifications are required. Moreover, the managers of the Exchanges, without taking up references regularly, acquire necessarily in the course of their work

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a very detailed knowledge of the capacities of the different workmen applying. No definite information capable of statistical analysis is obtained or could be obtained as to the duration of all the employments to which men are sent, but it is quite certain that only a very small proportion of the vacancies are "casual." According to returns furnished by a number of Exchanges for the month of May, only 15 per cent of all the vacancies filled by them were known to be of less duration than a week. The organization of casual employment through the Labour Exchanges can only be a matter of later development. One important practical step in this direction has, however, already been made by the opening of a special Exchange at 31 Dickenson Street, Manchester, to deal with the clothporters casually employed in the neighbouring warehouses. A considerable number of employers have agreed to take all their men through this Exchange, and have furnished the Exchange with lists of the men familiar with their work, so that these men may be sent in preference to others. About 300 to 400 clothporters are now registered at the Exchange, of whom nearly 200 on an average are sent out to work each day. The total number of separate employers using the Exchange is now over 60.

5. In the statistics as published hitherto no information is given as to the number of men transferred by the Exchanges from one district to another. Regular communication between the different Exchanges for this purpose forms, however, an essential part of the national system. At first arrangements were made for each Exchange in a Division to send to the Divisional Office or Clearing House a "daily return" showing by trades the numbers of all vacancies open and workmen unemployed at that Exchange at that moment. The Divisional Office would then compile these daily returns into a single large form, and issue the combined information again to all the Exchanges. It would also, where one Exchange appeared to

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have workmen of the type required at another Exchange, put the two into direct communication. It was contemplated further that the Divisional Offices would communicate with another and with the Central Office in London, which would publish information for the whole country. Experience, however, has shown that for practical purposes this procedure is unnecessarily cumbersome. It is better for an Exchange having a vacancy which it cannot fill to communicate directly with the Exchanges in the towns where, owing to the nature of their industries, there is most chance of finding the workmen required. The accompanying Table IV shows for the last month the number of vacancies filled by workmen brought from an Exchange different from that to which the vacancy was first notified.

TABLE IV

Applicants placed in districts other than those in which they registered

	Men.	Boys.	Women.	Girls.	Total.
May . . .	1291	142	208	48	1689

Most of such places are in London, where there are twenty Exchanges in constant communication with one another. The figures given, however, do not include all the cases in which workmen have been enabled by the Exchanges to find work at a considerable distance from their homes, since they only include men who, after being registered at one Exchange, have been sent to a place notified to another Exchange. As a considerable number of smaller towns are still without Exchanges at all, it often happens that men will be sent direct from the Exchange at which they are registered to an employer in some town ten or twenty or more miles distant. These men appear at present as having been placed in the district of their own Exchange.

6. The work of sending men to vacancies at a distance is

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much facilitated by the power, already mentioned, of advancing railway fares. This power is given by Clause V of the General Regulations. The advance can only be made when the workman is travelling to employment of which he is already assured and which has been found for him through a Labour Exchange. It cannot be made for distances of less than five miles, and cannot exceed the actual fare of the workman himself to the place of employment ; no allowance can be made for the expenses of moving his family, or for his subsistence. It cannot be made when the manager of the Exchange has reason to believe that the employment is due to a trade dispute, or that the wages offered are lower than those current in the trade or district.

The advance may be made either on the employer's account or the workman's, and is made in nearly all cases, not in cash, but by the provision of a voucher entitling him to a railway ticket. As a rule the loan is ultimately repaid by the workman, the employer agreeing to deduct the amount by instalments from the weekly wages and to forward it to the Exchange. Occasionally, however, the employer offers to pay the fare himself in order to make certain of getting the workman to come. In all cases the full fare has to be paid either by the employer or by the workman, as it has not been possible to make any arrangements for workmen sent by the Labour Exchanges to travel, as they do on most of the German railways, at reduced rates.

During the first three months (up to the end of April, 1910) advances of fares were made in about a thousand cases, the total sum advanced being about £250, nearly all of which has been or in all probability will be recovered. Of course a certain number of bad debts are inevitable in this connection, but speaking generally, the provision for advancing fares has been found to confer very great advantages with relatively little risk of loss to the Exchequer.

7. The numbers of vacancies filled by the Exchanges in six

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of the largest towns of the country from February last to May 27th are as follows :—

London	22,138
Glasgow	9602
Manchester	3857
Birmingham	2187
Edinburgh	2071
Nottingham	2019

In London the Board of Trade had the great advantage of being able to take over a system of Labour Exchanges already established and at work, and has simply had to enlarge and develop this system, while closing some of the smaller offices which proved to be unnecessary. There are now twenty-two Exchanges in the London area, which includes suburbs such as Tottenham, West Ham, and Croydon. In the other towns mentioned there were also in existence at the time of the passing of the Labour Exchanges Act, Bureaux or Exchanges established by Distress Committees, but these had not been so far developed as the London Exchanges.

Conclusion

The Labour Exchange system that has been described above is clearly too new to be the subject of any final judgment. As all those who have made the attempt must be aware, the bringing of Labour Exchanges into general use in any country is necessarily a slow process, involving as it does the breaking down of many established customs, the combating of much indifference and the clearing away of many misunderstandings. So far, however, as the Exchanges in the United Kingdom have gone, it may fairly be said that they have been on the whole well received, and are rapidly settling down into part of the industrial machinery of the country.

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On the side of the Trade Unions the advantages of Labour Exchange organization to the workmen have been fairly generally recognized. There have, of course, been complaints against supplying men in certain cases of disputes ; and there has been in some quarters the fear of competition with the Exchange systems of the Unions themselves. Speaking generally, however, the Unions have recognized the advantage which the Exchanges must confer upon the capable workman who is really desirous of employment, and accordingly they have felt it to be in their interest to use the Exchanges themselves rather than to leave them to non-Unionists alone. Before the introduction of the Labour Exchanges Bill a National Conference of Trade Union Delegates convened by the Parliamentary Committee of the Congress resolved unanimously, " That this Conference of Trade Union Delegates, representing 1,400,000 Trade Unionists, approves of the establishment of Labour Exchanges on a national basis under the control of the Board of Trade, provided that the Managing Board contains at least an equal proportion of employers and representatives of Trade Unions." Since the establishment of Labour Exchanges a fair number of Unions or branches of Unions have instructed all their workmen to register regularly at the Exchanges, and one or two have already proposed to make such registration and the production of a registration card a condition of receipt of unemployment benefit.

As regards employers, it is no doubt unnecessary to say that they are not by any means all converted to the use of Labour Exchanges. At the same time, the growing use of the Exchanges is itself evidence of growing confidence on their part. Even better evidence is accorded by the readiness of considerable numbers of employers to adopt the Exchanges as their regular method of obtaining all their labour, and to place upon their factory gates notices stating that applicants for employment should apply to the Labour Exchange. So many

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employers, indeed, have expressed their willingness to exhibit such notices that arrangements have been made to prepare a special placard bearing on it the words, "Applicants for employment in these works should apply to the Labour Exchange at ——" It is hoped that several hundreds of these notices will shortly be in use, and that the number will grow continually. In the meantime, a considerable number of temporary notices to this effect are already in position. They are likely, indeed, to offer to prove as advantageous to the employer as to the Exchange. At present, a good workman coming to an employer's gates at a time when his services are not required passes on and is lost to sight, and cannot be found again later if required. If, however, the workman on coming to the employer's gates is directed to the Exchange, he gets registered, and a permanent record of him is made there, so that he may be sent to the employer if required at any subsequent time.

To conclude, then, the Labour Exchange system in the United Kingdom is only just beginning, but its beginning is at least very hopeful. Its establishment has been beset by special difficulties, but has also been aided by certain special advantages. There were great difficulties in starting all at one moment with a new and entirely untrained staff. On the other hand, there were special advantages in starting with a considerable amount of public attention at the outset and also at the beginning of a strong trade revival. There was also one other advantage which deserves special mention here, namely, the example of successful Labour Exchanges in other countries and the many practical lessons that were derived from observation of their working. It is to be hoped that the British Exchanges will in their turn form a valuable example for these other countries and mark an important step forward in the common attack of all nations upon their common disease of unemployment.

[This paper was read at the International Conference on

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Unemployment held in Paris in September last. The following are later statistics not then available :—

LABOUR EXCHANGE STATISTICS

MAY 28TH TO SEPTEMBER 30TH

Number of Working Days.	June. 30	July. 24	August. 23	September. 30	Total for Four Months.
Vacancies notified.					
Men .	32,561	25,788	24,913	33,280	116,542
Boys .	5,810	3,920	4,197	6,473	20,400
Women .	10,269	7,886	6,598	10,915	35,668
Girls .	2,777	2,152	2,183	3,270	10,382
Total .	51,417	39,746	37,891	53,938	182,992
Vacancies filled.					
Men .	27,558	22,554	21,015	28,614	99,741
Boys .	4,454	3,149	3,458	5,184	16,245
Women .	7,570	6,352	5,032	8,764	27,718
Girls .	2,068	1,758	1,752	2,752	8,330
Total .	41,650	33,813	31,257	45,314	152,034

The Appendices referred to in the text are not reprinted here. They give simply information readily available in public documents such as the Labour Exchanges Act, and the General Regulations made under that Act.—EDITOR.]

HORACE.¹

THERE is one old Roman whom the public-school boy, even the Modern Sider, still reads when his school-days are over. We have even known the business man carry him in his pocket and cull short snatches—somewhat shamefacedly—in the train. That author is Horace. An author whose influence extends from schooldays to the sunset of our days, whose charm never fails, whose mellow wisdom never cloy, deserves the best that the printer's art can achieve. In the full sense of the words, he deserves "to don the robes of immortality," and this the Medici Press have achieved for him. The printing of this book and the general get-up are according to the best traditions of English typography. On every page one sees the outward and visible sign of the inward sense of perfection "that winces at bad work and loves the true."

When one thinks of the conventional array of calf-bound books with gilt lettering that adorn the table set out at the annual prize-giving ; when one thinks of the bourgeois drawing-rooms in which the calf-bound, gold-lettered volume is fated to be enshrined, a useless fetish that serves no purpose except the purpose of vainglory—my own collection contains an antiquated edition of Gibbon, an exhaustive treatise on the mammals, with illustrations, another on the mysteries of pond life (mysteries which I have been content to leave mysterious and unexplored), a treatise on the forces of nature which curls the lip of my friend the electric engineer, and three copies—no less—of the *Decisive Battles of the World*, and a Shakespeare in which all the "damns" have been carefully emended—when one gazes on

¹ *Q. Horatii Flacci Opera* ; ed. E. C. Wickham (Medici Society, 38 Albemarle Street, W. Boards, 16s. ; limp vellum, 25s.).

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these futile monitors of days that are no more, there comes home to one's mind the truth of Shakespeare's lines—

. . . All things that are,
Are with more spirit chased than enjoyed.

Twice when I have moved house has my own collection been within less than the proverbial ace of the jumble sale.

The prize-distribution table is become the dumping-ground of all manner of pretentious productions which no one will buy for their own sake, and it is time that schools outgrew the "Catalogues of remainders, suitable for school prizes and gift books."

This Medici Horace, with Dean Wickham's text, gives the schools their chance. It is as unsullied by note or comment as a Cowper-Temple Bible lesson. It is a book which compels respect, which as soon as one opens it disperses all mean associations, and makes one feel in some measure the calm unchallenged dignity of classic thought.

J. L. PATON.

POETRY AND TEACHING¹

THESE four lectures were given to the student teachers of Liverpool by their Professor of Education, and happy are the students whose professor can speak to them with so little that is professorial or pontifical about these things which belong to the inward culture. There is nothing original in these lectures with regard to the essence or the art of poetry. The illustrations even are all well-known friends. What is original is the simplicity and transparent clearness of the presentment. Professor Campagnac writes, like the poet he admires so sincerely, "with his eye on the object." Out of the abundance of the heart the mouth speaketh; that language of the overflowing heart is poetry. In all such spontaneous outpour of strong feeling there will be a complete fusion of form and matter. The poet "does not dress his thoughts in the garments of words—as if one garment might be exchanged for another. The dress and the body are one. We speak of the trees being dressed in green; but the greenness of the tree is the tree itself; is, if you like, its self-expression. The poet's words are suitable to his thoughts because they *are* his thoughts made manifest."

Wordsworth spoke of himself as a teacher. In the same way every teacher should conceive of himself, quite humbly but in a very real sense, as a poet. He should have the same sense of vocation, the same delight in his work. His subjects, like Wordsworth's, are the simplest of facts and the simplest of sentiments; but in these simple things he sees the infinite of far horizons, "in worlds to which the heaven of heavens is as a veil." And, like the poet, the teacher

¹ *Poetry and Teaching*, by E. T. Campagnac, p. 63. 1s. net. Constable.

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imparts not knowledge merely, or information, but himself. That is the ultimate lesson which remains when all the mathematical formulæ and unfructifying paradigms have become the prey of dumb forgetfulness. For the enrichment and quickening of that central self these lectures will be more helpful than many treatises and technical terms on pedagogic science.

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A NATIONAL REVIEW DEALING WITH LITERATURE, ART, EDUCATION,
AND SOCIAL QUESTIONS IN A BROAD AND PROGRESSIVE SPIRIT.

NO. 52, VOL. XIII.

NOVEMBER 15, 1910.

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POETRY AND TEACHING

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LONDON :

OFFICE OF SAINT GEORGE, QUEEN ANNE'S CHAMBERS,
BROADWAY. S.W.

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A NATIONAL REVIEW DEALING WITH LITERATURE,
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